

A COMPARATIVE STUDY OF THE
CANDRA
AND
JAINENDRA VYAKARANA

A THESIS SUBMITTED TO THE
UTKAL UNIVERSITY
FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY
IN
SANSKRIT

34

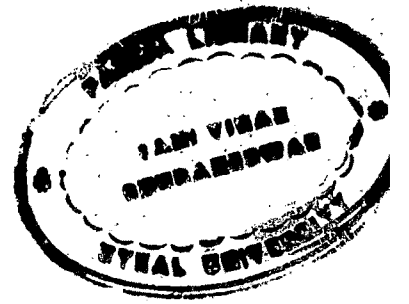
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Shri Himansu Sekhar Kar has completed his thesis on the topic. "A Comparative study of ^{the} Candra and Jainendra Vyākaraṇa under my supervision and guidance. I have great pleasure in Certifying the same thesis for awarded of the Degree of Philosophy. To the best of my Knowledge the work is an original one and no such work on the topic has been found awarded the Degree of Ph. D or M. Phil to anybody. Materials collected from other sources have been duly acknowledged.

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May the parents of the universe

Parvati and the supreme Lord Lingaraj

eaternally con-joined all word and meaning

great fittest utterance to my thoughts.

H.S. Kar

Bhubaneswar.

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Preface

I have been analysing the history of Sanskrit grammar for my post graduation examination with a great pleasure. On this account I have been anxious to work in non - Paninian grammar. In the grammatical tradition, it is confessed that the Āstadhyayi of Panini is unique. The qualitative and unique authenticity has been examined and accepted again and again by the scholars from regional to foreign. Since I have not distrust.

Non-Paninian tradition appeared in the grammatical age of Post-Paninian Scholars. These grammars have not been researched sufficiently which comes across on the eyes of many readers. The important feature of Jaina and Buddhist grammars seen in non-Paninian grammars are Candragomi Vyakarana of Candragomi and Jainendra Vyakarana of Pujiyapada. On the importance of grammar, I have been encouraged to work on this topic by my honourable teacher Dr. Dash and my comrades. Though this grammar is written on influence of Panini's grammar still it is enriched by its morality. It will be futile to write comparative study avoiding Panini in so many cases. Due to the survey of fulfillment and obvious idea, Paninian has been accepted as a chief authority. The similarity, dissimilarity and the evolutionary idea have been shown by the comparative study. This thesis has been divided into three lessons and the important chapters of non-Paninian grammars have been classified. Both Candragomi and Jainendra don't accept the accentuation chapter. Still a lot of documents about accent related are gained from the Candragomi grammar. Being a follower of evolution, the Sūtras have been decreased some where and some places it has been named strangely. It is the aim and objective of the thesis. Due to lack of proper inscribers, the scholar may be excused if there is any printing mistake.

List of Abbreviations

(Note- most common abbreviations, including Bibliography, are omitted from this list)

A.D	:	Anno Domini
Aṣṭ	:	Aṣṭādhyāyī
B.C	:	Before Christ
C	:	Cāndra
C.A.D	:	Century Anno Domini
C.Ex	:	Counter example
CV	:	Cāndra - vṛtti
CVy	:	Cāndra vyākaraṇa
C,CS	:	Cāndra sūtra
Dh.P	:	Dhātupāṭha
Ex	:	Example
GP	:	Gaṇapāṭha
J	:	Jainendra
JV	:	Jainendra-vṛtti
JVy	:	Jainendra Vyākaraṇa

J,JS	:	Jainendra sūtra
Kty	:	Katyayana
KV	:	Kāśikā-vṛtti
Mbh	:	Mahābhāṣya
P	:	Panini
Prat	:	Pratyāhāra
Ptj	:	Patanjali
T.T	:	Technical term
Vr	:	Vṛtti

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CHAPTER - I

A Brief History of Panini, Candra and Jainendra

Pāṇini

Pāṇini, the great grammarian is known by the name of pāṇina, Pāṇini, Dākṣiṣputra. Śālaṅki, Sālāturiya, Āhika, Paṇiputra, Pāṇiputra and Pāṇineya. Dākṣi was the mother of Panini and father paṇin or Pāṇin. Barṣa was his well known teacher and younger brother Piṅgala. He was a preceptor of kautsa and katyayana. His students were divided into two parts *pūrvapāṇinīya* and *Aparapāṇinīya* from *Kāśikā vṛtri*. Cunningham has identified his native place śālatura with the present Lahur in the Yusufzai valley. Today it is an obscure deserted village in the north western frontier province, near Attock.

References of Identification -

1. In *yājuṣapāṭha* of *pāṇinīyaśikṣā* says that
'Dākṣiṣputra pāṇineya yenedam vyāhṛtam bhuvi' .
2. CV 2.2.68 explains '*pāṇinyupajñam akālakam*'. This statement is written in KV on P 6.2.14.
3. In *Trikāṇḍaśeṣa* notes that-
'pāṇinistuāhiko dākṣiṣputraḥ śālaṅkipāṇinau' .
4. In the *vaijayantikoṣa* quotes that-
'śālāturiyako dākṣiṣputraḥ pāṇinirāhikah' .
5. *Gaṇaratna mahodadhi* notes that-
'śālāturiyastatra bhavān pāṇiniḥ' -

6. *Baudhāyana śrautasūtra* explains Panini as his gotra as -

*'Paiṅgalāyana baihinaraya.....kāśakṛsnāḥ
pāṇinirvālmikiḥ.....'* .

7. *Matsya purāṇa* quotes that-

'pāṇiniścaiva tryārseyaḥ sarve prakirtitā'

8. The same type of quotation is found in *vāyu purāṇa*-

'Babhravaḥ pāṇiniścaiva dhanañjayaratathaiva'

9. Pāṇini is a student of *Barṣācārya*, that is written in *kāvyamīmāṃsā* -

*'śrūyate hi pāṭaliputre śāstrakāraparikṣā - atrobarṣavarṣāviha
pāṇini piṅgalāviha vyāḍiḥ vararuḥ patañjaliḥ iha parikṣitāḥ
khyatimupa Jagmuḥ'.*

10. Panini was a dull student of his teacher in *kathāsaritśāgara*-

*'Atha kālēna Barṣasya śisyavargo mahānabhut I
tatraikaḥ pāṇinināma jaḍabuddhitaro abhavat II'*

11. *Sknanda purāṇa* says that -

'Goparvatamiti sthānam sambhoḥ prakhyāpitam purā I

Yatra pāṇininā lebhe vaiyākaraṇikāgracetā II'

12. *Padamañjari* explains the sense of honourable is put by Pāṇini for his teacher in 7.3.49 " *ādācāryāṇām*"-

*'Ācāryasya Pāṇinerya ācāryaḥ sa ihā cāryaḥ, gurutvād
vahuvacanam'.*

13. *Sārasvatamahābhāṣya* notes that -

'Samudravatvyākaraṇam. māhesvare

tdardhakumbhoddharaṇam vṛhaspatau I

tadbhāgācca satam purandare

kuśāgravindutpatitam hi pāṇinau II '

14. *Kāśikā* vṛtti praises in P 4.2.74

'Pāninīyam mahat suvihitam'.

15. In the *yaśastilakacampu* tells that-

'Pāṇiputra iva padā prayogeṣu'.

16. Panini states that the patronymic *aṇ* affix is added the nominal ending in the *sūtra* " *Gāthividakeśigaṇipañinaśca*" 6.4.165

17. *Mbh* 1.1.20 explains about the prominence of Panini-

'Sarve sarvapakādeśāḥ dakṣiṇputrasya pāṇineḥ I'

'Dākṣiṇputra vaco vyākhyā paṭumimamśakāgraṇiḥ I'

'sankaraḥ sāṅkarim prādadaḍḍākṣiṇputrāya dhimate I'

18. The important reference in *kāvyaalaṅkāra* 6/62 makes that-

'śālāturīyapadametanukramaṇe'.

19. The native place of Panini is *Śālātura* so *śālāturīya* is known from *Aṣṭādhyāyī* 4.3.94

"Tudiśālāturavarmatikucavārāḍḍhakchandhañyakaḥ".

20. *Śālatura* was a prosperous town noted in '*Dhruvasena praśasti* '-

'Rājyaśālāturīyatantrayorubhayorapi niṣṇātaḥ'.

21. *Mbh* 2.3.66 comments that-

'Śobhanākhalu Dākṣāyaṇasya saṅgrhasya kṛti'.

22. *kāśakṛṣṇa dhātupāṭha* explains that -

'Śalaṅkuḥ - brāhmaṇaḥ putra, Śālaṅkiḥ - śalaṅkāya putraḥ, śālaṅkāyana - Śalaṅkeḥ putraḥ, śālaṅkāyaniḥ - śālaṅkāyanasya putraḥ ' .

23. Salanki is found in the notes on KV 2.4.59, 4.3.125, 5.3.58 and 4.1.99-

'Śalaṅku śalaṅkam ca iti atra paṭhyate - śālaṅkāyanaḥ, pailādiṣu ca śālaṅkisabdaḥ paṭhyate - śālaṅki pitā, śālaṅki putraḥ.....' .

The date of Panini -

It is very difficult to decide the actual date of Panini, considering the views of critics both eastern and western and the internal and external evidences, it is generally accepted that P belongs to 4th Century B.C.

Aṣṭādhyāyī-

Panini is the author of the *Aṣṭādhyāyī* and the propounder of the unique system. The *Aṣṭ* also called *Aṣṭaka*, is mentioned in KV 5.1.58. It consists of eight chapters and further subdivided into four quarter Chapters each. The total number of *sūtras* are 4,000 which are compiled both *laukika* and *vaidika* sanskrit language. Not only India but also in the whole universe the mastermind of the most scientific and systematic treaty draws more to more attention with the develorment of linguistic and phonetics in the computer age.

Should you say that the science of grammar like the science of

medicine is based on the usage of *śiṣṭaprayoga*. We derive our knowledge of grammar from the writings of three sages Panini, Katyayana and Patanjali, that the authority may be established for correct expressions. It is well known that Sanskrit grammar is based on the *sūtras* of Panini, the *vārttikas* of Katyayana and *bhāṣyas* of Patanjali.

Accessory treatises of Aṣṭ -

The *Dhātupāṭha* on the list of roots, the *Gaṇapāṭha* or the list of words, the *Lingānuśāsana*, the *uṇādi*; *sūtras*, the *Phit* *sūtras* and the aspect of *paribhāṣā* etc are included in the *Aṣṭ*. The *dhātupāṭha* consists of ten groups. The *anubandhas* of *dhātupāṭha* are most significant in the *Aṣṭ*. The *gaṇapāṭha* has also the same significance in the *Aṣṭ* as *panini* in the *sūtras* present only the first words of a *gaṇa* to understand all the words kept in the particular *gaṇa*. The *uṇādi* *sūtras* and *phit* *sūtras* are unanimous testimony. The *Anubandhas* of the *uṇādi*'s are also similar to *panini*'s treatment. This raises a strong presumption, the *uṇādi* *sūtras* are the work of P himself. The probable view, as suggested by Goldstucker, is that the *uṇādi* *sūtras* was first drawn up by P but that it was after words modified or corrected by Katyayana. The *Paribhāṣās* appended to P's system to the authorship of *vyādi* who comes between P and PtJ.

Former grammars and usages of people are great accessory of *Aṣṭ*. We have noted same from Apisali grammar, *sūtras* of Apisali are referred to him.

Apisali

"*Turastuśamyamah*

Panini

"*Tinśit śārvadhātukam*"

śārvadhātukāsu chhandasi"

"ubhayasyobhayo advivacanaṭāpoḥ"

"Ajādyataṣṭāp"

"Śatācca ṭhanyatāvagranthē"

"Śatāccaṭhanyatāvaśate"

"Śapvikaraṇe guṇaḥ"

"Kartariśap"

"vahavyadhavṛdham na bhaṣ"

"Ekāco vaso bhaṣ"

jhaṣantasya sdhvaḥ"

However, a full grammatical treatise ascribed to Apisali is not available . Nevertheless, there is phonetic treatise, the Apisali *Sikṣā*, attributed to Apisali Yudhisthiramimamsaka (1973 : 1 : pp 144-145) argues that this text is by Apisali.

Nature of Paninis work-

Paninis work, is meant to use correct expressions of human intelligence.

- The arrangement of *Aṣṭ* is a 'tendency towards dichotomy ' and divided the rules into two main sections which are called the analytic and synthetic part of the *Aṣṭ*.
- The major type of rules are solid granite of *Aṣṭ* as definitions, metarules, headings, operational rules, restrictions, extension rules, negation rules .
- Panini was a compiler due to ascribing the accessory treatises which are formulated as main function of *Aṣṭ*.
- The basic parts of rules are supplied with the context, they are called *Anuvṛtti*. Different kinds of recurrences are considered here, for example - frog's gait (*mandukapluti*) etc.

- e. Panini's sound catalogue (*śiva sūtras*) reflects a phonetic classification, such as euphonic and morphologic rules.
- f. The most important rules are valid only for vedic sanskrit.
- g. Panini uses the *bhāṣā*, *bhāṣāyām* etc. He uses real language due to syntactic Co-ordination.
- h. Basically two types verbal and derivatives are Introduced to recognize the whole *śabdaśāstra*.
- i. Semantic appropriation, chiefly plays a role in *Kāraka*, *vibhakti*, *samāsa*, Suffix section etc senses.
- j. Markers (*Anubandhas*) serve various purpose to create grammatical science. *Ac* is the vowel in *śiva sūtras*, *ṭ* after vowels denotes a particular time duration etc.
- k. Some rules of the *Aṣṭ.* are extrincically ordered. The rules of *tripādi* is treated as non existent (*Asiddha*) in respect to preceding rules.
- l. Panini's grammar is descriptive category, is also called characterstic (*lakṣana*), that by which characterised (*lakṣa*) .

Conclusion-

Panini is the great and his grammar is the greatest monument of human intelligence. The language described by him, is syntactically good and Identical one. A large number of rules have been concentrated for correct expressions which is like a feeding a baby.

Candra

Candra is a well known grammarian, was also known by the name of candrācārya, candra, cāndragomin, candra-*sutra*, candra vṛtti, cāndraḥ and Dharmadāsa. He was Baudha and one of his object in writing a new grammar would be free from the tradition of brahminical elements. He was close student of P, Kṛty and Ptj , and for his work he utilised all their labours in the light of the changes that had come over the sanskrit since the days of the author of the *Mahābhāṣya* . In early days about his family identity is unknown from the historical search.

References of Identification -

1. Candrācārya

- a. Bhartṛhari (650 A.D) was the first written in sanskrit who refers to-one candrācārya in his *vākyapadīya* as follows :

" Yaḥ patañjaliśiṣyebhyo bhrasto vyākaraṇāgamah |

Kālena dākṣiṇātyeṣu granthamatro vyavasthitaḥ ||

Parvatād agamam labdhvā bhāṣyabijānusaribhiḥ |

Sa nīto bahuśākhātvam Candrācāryādibhiḥ punaḥ ||" (11.485.486)

- b. Kahlana (12th C.A.D) in his *Rājatarāṅginī* refers to one candrācārya as follows :

"Candrācāryādibhir labdhvādeśam tasmāt tadāgamam |

Pravartitam mahābhāṣyam ca vyākaraṇam kṛtam || (1.176)

Desāntarād āgamayya vyācakṣaṇān kṣamāpatiḥ |

Pravartayate vicchinnaṁ mahābhāṣyam svamaṇḍale ||" (4.488)

reference to the grammar of C, it is known from :

"*Cāndropajñam asamjñakam vyākaraṇam* "

- b. In the commentary on *Amarakoṣa*, *Amarakoṣadghāṭṇa* of ksirasvāmin (2nd half of 11th C.A.D) reforms to a some line as given by vamaṇa.
- c. According to Chatterji candra is given in *Tantra pradīpa* of maitreya Rakṣita (beginning of 12th C.A.D) refers to "composed by candra" (Vide C 5.2.16,50, 5.4.113)
- d. Narayana Dandanath (12 the C.A.D) in his commentary *Hṛdayahārīṇi* on the *Sarasvati kaṇṭhāvaraṇa* records the Important line ;

"*Cāndropajñamasajñakam Vyākaraṇam* "

- e. Somadevayati, (1205 A.D) in his *sabdarṇavacandrikā* refers to candra among the eight great grammarian as follows :

"*Indraś candraś śākaṭāyanayaḥ pāṇiniḥ puṇyapāda*
Yat provācāpiśalir amaraḥ kāśakṛtsni".

- f. Vopadeva (13 C. A.D) in his *kavikalpadruma* refers to eight early grammarians, among then C being one, in the following couplet :

"*Indras candraḥ kāśakṛtsnāpiśalī śākaṭāyanayaḥ I*
Pāṇinyamarajainendra jayanty aṣṭādisābdikāḥ II"

- g. Goyicandra (13 C.A.D) in his Commentary on *samkṣiptasāra*, as recorded by Chatterji on the following rules :

1.4.72, 131, 134; 2.1.49; 4.4.106, 108, 111, 113; 5.2.72; 5.4.77, 174; 6.1.42; 6.3.47; 6.4.53, 73 ;

- h. Padmanābh (14 C.A.D) refers to candra in his *supadmavivaraṇapañjikā* as recorded by Chatterji at C 4.3.101.
- i. Sayanacarya (14th C.A.D) in his *Mādhavīya dhātuvṛtti* refers to candra, According to chatterji at 1.1.39.
- j. Mallinath (14th C.A.D) in his commentary *Meghadutta* stanza 25. refers to candra as :

'Viśrāmety atra nodāttopadeśasya māntasyānācameḥ iti pāṇinīye vṛddhipratiṣedhe'pi viśrāmo vā iti candravvyākaraṇe vikalpena vṛddhividhānād rupasiddhi' where as Goicandra on the *samkṣiptasāra* (under 1.6), according to chatterji at C 6.1.42 as :

'Candro'tra nityāmi vṛddhim āha '.

- k. Narayana Bhattatiri (1500- 1666 A.D) in his *Prakriyāsarvasva* refers to Candra at the end of *lārtha - viśeṣa khaṇḍa* as follows:
"Pāṇinyuktam pramāṇam natu punar aparaṁ Candrabhojādīśāstram ke'py āhus tallaghiṣṭham na khalu bahuvīdām asti nirmula vākyam | bhavaṅgikārabhedo bhavati guṇavaśāt, pāṇineḥ prāk kathamī vā pūrvoktam pāṇinis cāpy anuvadanti, virodhe' pikaḥpyo vikalpaḥ ||"

3. **Cāndragomin** -

- a. *Maitreyarksita* in *Tantrapradipa* refers to *Cāndragomin* according to chatterji vide (5.4.1; 3)
- b. *Vardhamana* in his *kātantravistara* refers to *cāndragomin* many times as recorded by Chatterji; in C's grammar on :-

(2.1.66, 76,77,81, 89, 95.)

- c. *Goyicandra* in his commentary on *samkṣiptasāra*, as recorded

by *chatterji* on the rule at C1.3.98.

- d. *Saranadeva* (1172 A.D) in his *Durghaṭṭ-vṛtti* refers to *cāndragomin* as *sūtrakāra* at P 6.3.37, 7.3.86, 8.4.13.
- e. *Purusottama* (1150 A.D) in his *Bhāṣāvṛtti* refers to *Cāndragomin* on : (P 7.2.69.)

4. **Cāndra-**

- a. *Goyicandra* in his commentary on *samkṣiptasāra*, as recorded by *chatterji* in the rules at :

C4.2.113, 119; 4.3.54; 4.4.105 ; 5.1.29, 52; 5.2.5, 48, 104 ; 6.477 ;

- b. *Saranadeva* in his *Durghaṭṭ-vṛtti* refers to *cāndra* at :

P2.3.2; 3.2.26 ; 4.2.138; 8.2.77; 8.3.114 ;

- c. *Ramatarkavagisa* (1398 A.D) in his commentary on *Mugdhabodha* as recorded by *Chatterji* at :

C3.1.54; 6.4.157.

- d. The *Agnipūrāṇa* in discussing *vyākaraṇa*. (chs. 349-359, pp. 713- 732) happens to derive the word *candraka* in the *Taddhita* section (St. 8, P. 727). This leads H.P Shastri to hold that this section of the *purāṇa* belongs to the *cāndra vyākaraṇa*

- e. The text edited by *chatterji*. (1953) , is '*cāndra vyākaraṇa* of *Cāndragomin*'

5. **Cāndrāḥ-**

- a. *Purusottama* in his *Bhāṣāvṛtti* refers *cāndrāḥ*, according to

chatterji in C's grammar on : (P 4.2.138; 6.3.85 ; 7.3.94;)

- b. Saranadeva in his *Durghaṭṭavṛtti* refers in many rules at :

'P 1.3.66 ; 6.1.27; 6.1.131 ; 7.3.19 ; '

- c. Bhatoji (16th- 17th C . A. D) refers to Cāndrāṇ in *Siddhānta kaumudi* 2940 : '*Cāndrāstu ' atmodarakukṣiṣu' iti pethuḥ*'

6. Dharmadās-

- a. Goicandra refers to Dharmadāsa (as being the author of CV)at:

C1.4.50, 4.1.143, 5.1.54 .

Date of Candragomin -

The view that Candragomin can be placed before 650 A.D, is known from the following data-

1. Candracarya is given by Bhartrhari in his *Vakyapadīya*. His time assures that 650 A.D.
2. Candragomin must have lived at least before the author of *Kāśikā*. The cases are found where KV 3.4.11 records *vārttika* which are different from those of Kty, are found in the sūtras of C. Those are KV 3.1.109.1 to C 1.1.125, KV 3.1.143.1 to C 1.1.151, KV 3.2.81.1 , 3.2.241, 3.2.37, 39 to C 1.2.20, KV 3.2.60.1 to c 1.2.51. This gives us 650 A.D to 700 A.D in between of *Kāśikākāra* .
3. CV 1.2.81 is supplied '*Ajayad Jarto huṇān*', that is changed to '*Ajayad gupto huṇān*' by R.C Majumdar. Most probably the work is of Candragomin himself. The example refers to the victory

over the *huṇas*, they can defeat either by skandagupta (465 A.D) or final expulsion by yasodharma (544 A.D).

4. Candracarya is reviving the broken tradition of the *Mahābhāṣya* in *kashmir* by the order of present king Abhimanyu. Staina has secured that Abhimanyu was ruling in between 423-500 C.A.D from the interpreting material of Mimamsaka.

Known facts about Candra's Nativity-

The earliest reference from the scholars like VARMA and MIMAMSAKA assure that C belongs to *Bengal* - But Mishra tries to prove that C belongs to *kashmir* . Both arguments are:

Bengal

- 1.The *pratyāhāra* *bas* is some time taken *vas* in C's grammar.
2. Both *B*- ending roots and *v*-ending roots are altogether in *dhātupāṭha* of C.
3. In the *uṇādi sūtra* 2.92 of Śiva *gaṇa* has recorded both *B*-ending and *V*-ending-śiva *gaṇa* words like, *sarva*, *utva*, *sulva*, *nimba* *bimba*, *śamba*, *stamba* etc.

Kashmir

1. Now the *Gomin* race is found in *kash -mir*. (Different kind of meaning is meant from *gomin* in C's grammar.)
2. C has referred to the name of *kashmir* four times where as other parts of India are found as *Aṅga*, *Baṅga*, *Kaliṅga*, *Pāṭaliputra* etc.
3. *Jartas* are defeated by *Huṇas* and as growing long hair in their body. This race of *Jartas* is known to be dwelling near *kashmir*. Therefore C was well acquainted with this race.

By the above discussion we decide that both arguments are not solid enough. Not only *Bengal* but also the eastern region is well acquainted with *B* and *V*. It may be better acquaintance that he belonged to some eastern parts of India than of *kashmir*.

Character of Candragomin's work-

The gist of P, Kty and Ptj was extracted here. This grammar was meant as an improvement of greater brevity and prevision. C accepts acutely the order of *Bhāṣya*.

The present book of C omitted by Vedic part and accentuation although scholars like BELVAIKAR, H.P. SASTRI, ABHYANKAR, K.C. CHATTERJI, DVIVEDI and others hold that C has expunged all the vedic *prakriyas* from his grammar. The rules of vedic forms which are, however, lost to us. Some evidences are found in favour of C's treatment of vedic language. (1) CV 1.1.45 states that '*Svaram aṣṭame vakṣāmaḥ*'. So assures that accentuation would be discussed in eighth chapter of C's grammar. That is not found at present. (2) Some roots relate to the derivation of vedic forms in Dh.P. (3) "*Vin mator mam*" is written under the *pratyāhāra* rule 7. It may be in eighth chapter of C's grammar (4) CV 4.3.83 records the line '*Svaraviśeṣam tu svarādhyāye vakṣyāmaḥ*'. (5) CV notes accent relating comments in CV 1.1.13, 16, 105, 108, 137; 1.2.49, 86; 1.3.101; 3.1.67; 3.4.68; etc. (6) C's rule "*amāvasovā*" 1.1.134 derived two alternative forms, *amāvāsyā*, *amāvasyā* make for *antasvaritatva* and *ādyudātta*. (7) Accent relating *anubandhas* are found from the suffixes and dhātus etc in C's grammar. (8) '*Svaravidhau vyañjanam avidyamānavat*' is noted in the last *paribhāṣā* sūtra for accentuation. So these treatments are the peculiarity of C's grammar.

'*Candropaj ñam asamījñakam vyākaraṇam*' occurs first in CV on C 2.2 68. From the ancient references *Liṅgānuśāsana* of Vamana, Ksirasvamin in their commentaries of *Amarakoṣa*, Narayanadanadanatha in his commentary *Hṛdayahāriṇi* and *Supadmavivaraṇapañjikā* records this line to denote non-technical system of C's grammar. Modern scholars Kielhorn, Belvalkar, Mishra,, Dvivedi points out the own expression on this line. *Asamījñaka* is explained as not showing and discussing grammatically the common or proper names in C's grammar. But C's typical use of terms are discussed in *samījñāpart* .

C accounts the *paṇinīya pratyāhāra sūtra ha ya va ra ṭ* and *la ṇ* to *ha ya va ra la ṇ*. He omits some *paṇinīya pratyāhāras* and adds others. The entire Ekaśeṣa is discussed in CV on C 2.2.87. C begins his grammar with verbal and nominal morphology depending upon a roots, and then takes up other sections of nominal morphology depending upon a root, and then takes up other sections of nominal morphology and syntax. he placed the *Dhātvādeśa* under the section in morphological process.

Treatises accessory to c's grammar :-

The total number of CS is about 3100 as against of 4000 *sūtras* of Panin. The work consists of six chapters and four quarter each. C puts together on *Uṇādi* list in three parts, a *dhātupāṭha* in ten sections, *Liṅgkārikās* on *Liṅgānuśāsana*, *Gaṇapāṭha*, *Upasargavṛtti* and *varna sūtras*. The religious poem. *Śiṣyalekhā* and drama *lokānanda* are diligent work of C.

This grammar was popular in the *Buddhistic* countries extending from *kashmir*, *Nepal*, *Tibet* down upto *ceylon*. In 1200 A.D *celonese Buddhistic* priest, kasyapā by name wrote a popular recast of C's grammar, called *Bālāvavodha* . The work was so popular in *ceylon*. The original text of C grammar.

JAINENDRA

Devanandi was the author of *Jainendra vyākaraṇa*. He was also known by the name of Jainendra, Puṇyapada, Jinendrabuddhi. His native place is in the village *Kole* of *karnāṭaka*, that is known from the poet candrayya's work in *kannāḍa* language. His fathers name was Maddhava bhatta and mother sridevi as a Brahmincal tradition. Puṇyapada was *digambara Jain*.

The view of appropriation with name:-

Jainendra

1. Jainendra is a renowned name as *jinānām Indra > Jinendra > Jinendrena proktam > Jainendram* .
2. Samayasundarasuri's commentary on *kalpasūtra's*, *Upadesamālākaraṇikā* of *lakṣmivallabha* or *vinayavijaya* in his commentary *suvodhikā* on *kalpasūtras* conveys a mythological story that *Indra* asks certain questions to *Jina* of the age of eight and delebarates the science of grammar to him by way of answers; the grammar in consequence came to be known by their joint name. Dr.kielhorn confessed this tale and says about it.

Devanandi

Devanandi was the first name of the grammarian. According to '*padeṣu padaikadesān*' on *vārttika* '*vinā'pi nimittam pūrvottarapadayor vā kham vaktavyam*' on J 4.1.139.4. Devanandi is derived from *Deva* and *nandi*. The ancient scholars accept it. Devanandi is also ascertained by the introductory stanza of this grammar.

‘[akṣmirātyantiki yasyaniravadyā’vabhāṣate I

Devanananditapujese namastasmai svayambhuve II"

The deffinations of names have clearly written in the 40th inscription of *srāvaṇabelgolā* :-

'Yo Devanandiprathamābhidhano vuddhyā mahatyā sa Jinendravuddhiḥ I (2)

Sri Puḡyapādo'Jjani devatābhiryatpūjitam pādayugam yadiyam I (3)

Devanandi is otherwise known as *Puḡyapādā* for oblation his foot steps by gods. Secondly he was clever and wise named Jinendrabuddhi.

His time-

The date of Jainendra grammar is the some time as that of candra.

Scholars opinion-

1. Professor Pathak in his paper on the *Jaina śākaṭāyana* (Indian antiquary, oct 1914) gives evidence to assign the *Jainendra vyākaraṇa* to the latter part of the 5th C.A.D.
2. According to N. premi and Belvalkar, the date of Devanandi is the first half of the 6th C.A.D.
- 3 Yuddhisthira mimamsaka supports the view of Premi as half of 6th C.A.D.
- 4 Pavate in his 'structure of Aṣṭādhyāyī' has written

'mahāmahopādhyāya Narasimhācārya' in his commentary 'karṇāṭaka kavīcarita' refers that the time of J is 470 A.D.

5. Kieth in his 'classical sanskrit literature', J vyākaraṇa is described to the J, written by Puṇyapada Devanandī, perhaps it was composed in 678 C.A.D .

Citation from literature-

1. Vopadeva (1325 C.A.D) in his commentary 'mugdhabodha' refers to the name Jainendra -

'Indraścāndraḥ kāśakṛṣṇāpīśali śākaṭāyanāḥ I

Paninyamarajainendrā jayantyastau ca śābdikāḥ II"

2. *Prākṛta* commentary *Darśanasāra* refers to the data, Brajanandī, the student of Puṇyapada was established *Draviḍa* association in 469 C.A.D
3. According to '*karṇāṭaka kavī carita*', Durvinita the son of Gaṅga king Avinita was a student of Puṇyapada in 481 C.A.D.
4. The sūtra of present text of JVy "*vetteḥ siddhasenasya*" 5.1.7 and "*catuṣṭayam smantabhadrasya*" 4.4.140 declares the name of two grammarians. They must be before J. Professor sukhlaḥ says that the siddhasena must be 5th C.A.D.

From these views it may be inferred that J is of 5th C.A.D.

Recasts of two version of JVy-

There are two versions in which the JVy has come down to us. The shorter one which consists of about 3000 sūtras, that is

followed by Abhayanandi's comment and srutakirits's commentary *Pañcavastu*, another is of 700 sūtras. That is followed by somadeva in his commentary called *śabdārṇavacandrikā* and *prakriyā* of Gunanidhi . Minor differences in the wording and the arrangement are shown in between two versions. The real JVy is purely accounted as *pāṇinīya vyākaraṇa*. *Vārttikas* and *upasaṁkhyānas* are produced on the sūtras. But *śabdārṇavacandrikā* is silent about these aspects.

Works of J-

There were many works, which have been found in the name of Jainendrācārya. We know about works of J, the commentary *sarvārthasiddhi* on *Tatvārthasūtra*, *Daśavakti* a sanskrit commentary, *saṁādhitāntra*, *Iṣṭopadeśa*, *siddhapriyastotra*. Some works are not found but quoted the name in *Srāvanabelgolā* inscription and another as reference. These are *śabdāvatāra nyāsa*, *Jainendra nyāsa*, *Jainabhiṣeka*, *Sārasaṁgraha* and *vaidyaka* commentary. Devanandi alias Pūjyapāda may be a proficient *Digambara* writer.

Character of JVy-

1. Devanandi has invented a large number of shorter technical terms. In place of names of seven cases; *vā*, *ip*, *bhā*, *ap*, *kā*, *tā* and *īp* which are of the seven letters of the *vibhaktis* are used for the seven '*vibhakti*.'
2. The *pratyāhāra sūtras* are not found in Jainendra grammar. The *sūtras* of JVy leads the *paṇinnīya pratyāhāras* accurately.

But *sabdarṇavacandrikā* gives the *pratyāhāra sūtras* as *śāktāyana sabdānuśāsana*.

3. As *munitraya* in paninian school, JVy deals the *sūtra*, *vārttika* and *Bhāṣya*.
4. Accentuation chapter and vedic part are not noted in JVy.
5. From the *sūtra* "*svabhāvikatvādabhidhānasyaikaśeṣanārambhaḥ*" 1.1.100 it is known that *Ekaśeṣa* chapter is not in JVy.
6. JVy has achieved maximum economy of word as ingenuous shift of *vibhāṣā*, *anyatarasyām* to *vā* and *manuṣya* to *nṛ* etc.
7. In the context of *sūtra* "*bhūvādayo dhuḥ*" J 1.2.1, "*ujjuhotyādibhyaḥ*" J 1.4.145 etc are dealt in JVy. So *Gaṇapāṭha* and *Dhātupāṭha* are used in JVy. J might have written the aspects of *G.P* and *Dh.p* that is not found at present.
8. The *anubandhas* *p,t,ñ, c,k*, and *r* are not used in JVy due to absence of accent.
9. *Kāśikāvr̥tti* the commentary of Jayaditya and vamaṇa on *Aṣṭ*, is reflected practically in *Abhayānandi's Mahāvr̥tti* on *Devānandi's JVy*.

Devānandi was close student of P , Kty and Ptj. He was *jaina* and one of his objects in writing a new grammar is to free from brahminical element.

Scope of Grammar

The grammatical device, however the *paninian* device makes modern language in many ways unique. The basic mechanism of grammar actually operates the derivation process. *Paninis Aṣṭadhyāyī* is a text representing the *sūtra* form of literature. It is commonly referred to as the 'Aṣṭaka' which is the collection of eight chapters mentioned in P 5.1.58. 'Aṣṭāvadhāyāḥ parimāṇamasya sūtrasya aṣṭakam pāṇinīyam. Likewise C's grammar consists of six chapters as 'Ṣṭaka'. Pañcaka is stated in 3.4.56 *pañcādhyāyāḥ parimaṇamasya' pañcakam jainedram*.

Analytical and synthetical studies are being made in two sections. A systematical analysis of the language is the goal of grammar to use correct sentences. The analysis is presented first by indentifying the constituent word of a sentence and then subjecting them to an analysis in terms of basis (*Prakṛti*) affixes (*pratyaya*) and operation (*kārya*) relates to arrangement structure. Synthetic process is presented word-coalescence and sentence coalescence. Basically syntactic relation and semantic relation are identified by the chapterisation of grammar.

(i) Scope of Paninis grammar-

Adh. 1-Samjñā

Paribhāṣā

Aśiṣya section (1.2.51-07)

Ekaśeṣa (1.2.64. 73)

it sounds (initial, final etc) (1.3.1-9)

voice (AP 1.3.12-77, PP. 1.3.78-93)

Kāraka (1.4.23-55)

Nipāta Including *Gatis* or *Karmapravacanīyas* (1.4.56-96)

Adh. 2- *Samāsa* - (2.1.1-2.2.38)

Kāraka - (2.3.1. - 73)

Gender or number of compounds (2.4.1 - 31)

Dhātvādeśas (2.4.35 - 57)

Lugvidhāna (2.4.58 - 84)

Adh.3- *Sanādyantas* (3.1.5 - 32)

Tense stems (3.1.33 - 90)

Kṛdanta (*kṛtyas* 3.1.91 - 132)

(*Tṛjādis* 3.1.133 - 3.4.76)

Tirianta (3.4.77 - 117)

Adh.4,5- *Sup*s (4.1.2)

Stri pratyayas (4.1.3 - 31)

Taddhita with *Samāsānta* (4.1.76 - 5.4.160)

Adh.6- General phonological process with vocalic *Sandhi* (6.1.1 - 157)

Accentuation (6.1.158 - 6.2.199)

Morphology of compounds with *aluk* , *pumivadbhāva* etc
(6.3.1 -139)

Morphology of derivatives or *Anigādhikāra* (6.4.1 - 175)

Asidatva (6.4.22 - 175)

Adh.7- Morphology of derivatives or *Angādhikara* (7.1.1 - 7.4.97)

(including *vrddhi*, *idāgama* etc)

Adh.8- Reduplication (8.1.1 - 15)

Sentence - Accent (8.1.16 - 74)

Asiddhatva - (8.2.8 - 8.4.98)

(Sentence - Coalescence or Consonantal *Sandhi*)

Scope of C's grammar-

Adh.1- *Paribhāsā* (1.1.1-16)

Sanādyanta (1.1.17-50)

Tense stems (1.1.51-102)

Bahulādhikāra (1.1.103)

Kṛdanta (*Kṛtyas*) 1.1.104-138)

(*Trjādis* 1.1.139-1.3.145)

Tinānta (1.4.1-46)

Voice (Ap 1.4.47-130, PP. 1.4.131-145)

Adh.2,3,4-Subantavidhi (2.1.1-39)

Kāraka with *karmapravacanīyas* (2.1.40-98)

Samāsa including *Gatis* (2.2.1-48)

Gender or number of compounds (2.2.49-87)

Stri pratyayas (2.3.1-85)

Taddhita with *Samāsāntas* (2.4.1-4.4.148)

Adh.5- General phonological process with vocalic *Sandhi* (5.1.1-140)

Morphology of compounds (with *Aluk*, *pumivadbhāva* etc) (5.2.1-147)

Morphology of derivatives or *prakṛtyādhikāra* (5.3.1-5.4.176)

Asidhatva (5.3.21-178)

Dhātvādeśas (5.4.79-98)

Idāgama (5.4.99 - 174)

Adh. 6-Morphology of derivatives or *prakṛtyādhikāra* (6.1.1-6.2.144)

Reduplication (6.3.1-14)

Asidhatva (6.3.27-6.4.158)

(Sentence coalescence or consonantal *Sandhi*)

Scope of J's grammar -

Adh.1- *Samjñā*

Paribhāṣā

Ānit and *Kit* termination (1.1.75-1.1.97)

Ātmanmepada operation (1.2.6-1.2.74)

Parasmaipada operation (1.2.75 - 1.2.89)

Kāraka (*Samjñā*) (1.2.109 - 1.2.126)

Samāsa (1.3.1 - 1.3.105)

Kāraka (*vibhakti*) (1.4.1-1.4.77)

Gender or number of compounds (1.4.78 - 1.4.108)

Adh.2- *Sanādyantas* (2.1.3-29)

Tense stems (2.1.30-78)

Kṛdanta (*kr̥tyas* 2.1.79-105)

(Trjādis 2.1.106-2.4.62)

Tiñantas (2.4.63 - 96)**Adh.3,4-** *Sups* (3.1.2)*Stri pratyaya* (3.1.3-66)*Taddhita* including *samāsānta* (3.1.61 - 4.2.159)General phonological process with vocalic *sandhi* (4.3.1-119)Morphology of compounds (with *Aluk*, *pum̐badbhāva*, substitution etc) (4.3.120 - 234)Morphology of derivatives or *Arigādhikāra* (4.4.2-4.4.20)*Asiddhatva* (4.4.21-166)**Adh.5-** Morphology of derivatives or *Arigādhikāra*(Substitution, Augment, *Vṛddhi*, *Idāgama*, Reduplication in stem)

Reduplication (5.3.1-13) (5.1.1 - 5.2.194)

Asidhatva (Sentence coalescence or consonantal (*Sandhi*) (5.3.17-5.4.140)

CHAPTER - II

ŚIVA SŪTRA

Śiva Sūtra is known as the *pratyāhāra sūtra* or *Varnasamāmnāya Sūtra*. In the grammatical tradition-paninian and nonpaninian grammarians have called it as *Śiva Sūtra*. The acoustic each drum sound of *Śiva* are named as *Śiva Sūtra*. According to *Bhaskara*, *Śiva* is the name of *Bishnugupta* who was born in *Kashmir*. Panini and Jainendra have used fourteen *Śiva Sūtras* but Candra has thirteen. Fourteen *Śiva Sūtras* have been attributed to the finding of Jainendra *Vyākaraṇa* which is known as the *pratyāhāra* of Jainendra's *aṇ*, *ak*, *iṇ*.....etc. Same relative sound syllables are one each *pratyāhāra sūtra*.

The ending letter of every *pratyāhāra Sūtra* is known as *it* letter. These indicatory letters are very powerful for the grammatical purpose. Alphabets are use for *iṣṭavuddhyartha*, *vṛttisamavāyārtha*, *anubandhakaraṇārtha* due to the phenomenon of the *Mahābhāṣya*.

- a- Difference in pronunciation of alphabets by different persons literates and illiterates makes the preversion in language which gives the scope to develop grammatical language. In this connection origin and development of Indo-European languages may be referred to, such as *pitṛ-* *pitor-* *pater-* *father*, *matr-* *mater-* *mother*. Therefore alphabets have very useful important factor in language.
- b. Laconic style *it* is proper interpretation of grammar '*it Samijñā yougyatvam anubandhatvam*'. The phenomenon (has out looked for the) *Anubandha* system otherwise '*vṛhaspatirindrāya Varṣasahasram Pratipadoktānām savdapārāyaṇam provāca nāntam jagāma*. *aṇ*, *iṇ* etc *pratyāhāras* have been created for the alphabetical system.
- c. *Pratyāhāra Sūtra* indicates the real purpose of grammar. *Vṛtti* of

sūtras has been paraphrased in the grammar as the "*ik yaṇaḥ samprasāraṇam*".

Pratyāhāra Sūtras are very essential for the grammar. This chronological system comes to *prātisākhyaṇ* age to modern age.

Correspondence table :

P	C	J X
<i>a i u ṇ</i>	<i>a i u ṇ</i>	
<i>ṛ ! k</i>	<i>ṛ ! k</i>	
<i>e o n̄</i>	<i>e o n̄</i>	
<i>ai au c</i>	<i>ai au c</i>	
<i>ha ya va ra ṭ</i>	<i>ha ya va ra la ṇ</i>	
<i>la ṇ</i>		
<i>ñā mā rīa ṇa na m</i>	<i>ñā mā rīa ṇa na m</i>	
<i>jha bha ñ</i>	<i>jha bha ñ</i>	
<i>gha ḍha dha ṣ</i>	<i>gha ḍha dha ṣ</i>	
<i>ja va ga ḍa da ś</i>	<i>ja va ga ḍa da ś</i>	
<i>kha pha cha ṭha tha ca ṭa ta v</i>	<i>kha pha cha ṭha tha ca ṭa ta v</i>	
<i>ka pa y</i>	<i>ka pa Y</i>	
<i>śa ṣa sa r</i>	<i>śa ṣa sa r</i>	
<i>ha l</i>	<i>ha l</i>	

Observations -

a. *a i u ṇ* -

- i. "a a" P 8. 4.68 is designated as the articulatory system of opened short a. so short a is used appropriately in *pratyāhāra sūtra*.
- ii. Long and prolong vowels are the combination of two vowels and *ha* sound. Therefore long and prolong vowels are not used in the *pratyāhāra sūtra*.
- iii. P 1.2.27 " *Ukāloajjhrsvadīrghaplutaḥ*", P 1.2.29' *uccairudāttaḥ*", P 1.2.30 *niccairanudātta*, "P 1.2.31 " *Samāhāre svaritaḥ*", P 1.1.8 " *mukhanāsikavacanamanunāsikaḥ*", P 1.1.70 " *taparstatkalasya*" these sūtras are determined 132 vowel syllables. In *pratyāhāra an* P 1.1.69 is sharp grammatical disposition otherwise briefly structured syllables would be non -grammatical position.
- iv. *a, i, u* in *a, i, u, ṇ* are the basic part of the mouth cavity.
- v. *Tapara* is mostly considerable vice versa for long and prolong in *vyākaraṇa samhitā*.
- vi. In the chronological system short letters are used in first *pratyāhāra sūtra* according to P 1.3.10 " *yathāsamikhyamanudeśa samānam*" as P 1.2.27 *ukalo'ajjhrasvadīrghaplutaḥ*", P 1.4.102 " *tāni ekavacana dvivacana....*, P 1.4.101 " *tiṇa strinistrini prathamamadhyamotamāḥ*".
- vii. According to P 1.1.45 " *igyaṇaḥ samprasāraṇam*" *ik* is substituted for the *yaṇ*. everywhere this substitute syllables are short Ex- *vad + kta = udita*, *yaj + kta = iṣṭa*, *svap + kta = supta*. This relevant thoughts are ascribed in the first *pratyāhāra sūtra*.
- viii. *S* is replaced by *S* after *i, u* etc of in *pratyāhāra* in P 3.3.57 " *inkoḥ*" Ex- *siṣeva, oṇiṣu, vayuṣu* etc. So the short letters are prominent in first *pratyāhāra sūtra*.

ix. The short *i* and *u* of the final stem, *Guṇa* it substituted in the vocative singular Ex- *he agne*, *he vāyo*, by P 7.3.108 "*hrasvasya guṇaḥ*".

x. *aṇ* is creative letter for diphthongs.

xi. *i* of short *u* is implied for the class letters like p 8.2.30 "*coḥ kuḥ*", p 8.4.41 "*ṣtuñā ṣtu*", p 8.4.40 "*sto ścunā ścuḥ*" etc.

b. *ṛ* *ḷ* *k*

i. To see the above remarks for which *ṛ* and *ḷ* are short.

ii. *ṛ* and *ḷ* are same cognate in one *pratyāhāra sūtra*.

iii. Long vowel is the substitute of both the precedent *ṛ* and subsequent *ḷ* for *hotṛ* + *ḷkāra* = *hotṛkāra*, *hotṛ* + *ṛśya* = *hotṛśya* as to P 6.1.101 *akaḥ savarṇe dīrgha* ".
ḷ for *hotṛ* + *ḷkāra* = *hotṛkāra*, *hotṛ* + *ṛśya* = *hotṛśya* as to P 6.1.101 *akaḥ savarṇe dīrgha* ".

iv. *ra* and *la* are substitutes of the *ṛ* and *ḷ* as P 1.1.51 "*uraṇaraparaḥ*" P 1.1.45 "*ik yaṇaḥ samprasāraṇam*".

v. Both *ṛ* and *ḷ* are interlinked as labial letters.

c. *e o n*

i. *e o n* is a special *pratyāhāra sūtra* for *Guṇa* formation p 1.1.2 "*adeṇi guṇaḥ*".

ii. For the *a* and *ā* of the preposition, *e* and *o* of verbal root, the second vowel is substituted for the first as *upa* + *elayati* = *upelayati*, *pra* + *elayati* = *prelayati*, *upa* + *oṣayati* = *upoṣayati* in P 6.1.94 "*eṇi pararupam*" But according to P 6.1.104 "*eṇi padāntāditi*" *agne* + *atra* = *agneatra*, *vayo* + *atra* = *vayoatra*. The first syllable *e* and *o* are represented there. So the *e* and *o* are dominating letters in following *pratyāhāra sūtra*.

iii. A word, that the *e* and *o* letters are the first letters amongst the vowels, gets designation *vrddham* in P 1.1.75 "*enī prācāmi deśe*" So *e* after *o* are represent this *pratyāhāra sūtra*.

iv. In the vocative singular, the nominative suffix is elided after the *e* and *o* vowels. in Ex- *he agne, he vāyo* p 6.1.109 "*enī hrasvatsambuddheḥ*".

v. *e* and *o* are dipthong letters of the adjoiningings of the *a, i* and *u*.

d. *ai au c*

i. This is a special *pratyāhār sūtra* for *vrddhi ai* and *au* in P 1.1.1. "*vrddhirādaic*".

ii. Dipthong *ai* and *au* get the *pluta* where the last vowel *i* and *u* are *pluta* in *aiṣṭikāyana, auṣpagava* P 8.2.106 "*plutāvaica idutau*".

iii. Where the *taddhita* affix having an indicatory letter *n, k* and *nī, y* and *v* is attached with the words having *y* and *v* letters precede the first vowel, the *ai* and *au* are respectively placed before *y* and *v*. *vyākaraṇa + añ ÷ vaiyākaraṇa* in P 7.33. "*na yvābhyāmi padāntābhyāmi purvau tu tabhyāmaic*". Next P 7.3.4 *dvārādīnām ca* " is implied Ex- *dauvārika, dauvārapāla* etc.

e. *ha ya va ra la ṇ*

i. Semi vowels are used in this *pratyāhāra sūtra ha ya va ra la ṇ*.

ii. The *ha* in *ha ya va ra la ṇ* is spirant which has the characteristics of both the vowel and consonant. So *ha* is semivowel like the *ya va ra l*.

iii. The *ha* in *ha ya va ra la ṇ* symbolizes both the voiced and unvoiced spirants.

Thus a voiced spriant is interchangeable with the unvoiced spirant. Further the unvoiced *ha* also stands for the *jihvāmūlīya*, *upadhmānīya* and *visarga*.

- iv. The semivowel *h* is included so many *pratyāhāras* *aṭ*, *am*, *al*, *aṇ*, *iṇ*, *aś*.
- vi. In place of *n* the substitute *ṇ* comes in the derivation '*arheṇa*' in P 8.4.2

f. *ñā ma ṇa na m-*

- i. *Anunāsikas* are placed in *ñā ma ṇa na m pratyāhāra sūtra*.
- ii. The nasals are not properly used as class letter for *pratyāñīṇāste, kurvannāste, ṣnnāste* in the rule P 8.3.32 "*ñamo hrasvādaci ṇamuṭ nityam*".
- iii. *ṇa* is not considered in *may pratyāhāra* for *śamu astu vedi- śambastu vedi, kim u āvapanam. kimvāpavanam* according to P 8.3.33 "*maya uñō vo vā*".
- iv. Nasal letters are correctly placed after the semivowels. Therefore, the vowels and semivowels except *r* of fifth *pratyāhāra sūtra* are known nasal syllable in *pratyāhāra*.

g. *jha bha ñ, gha ḍha dha ṣ-*

- i. *Jha bha ñ* and *gha ḍha dha ṣ* are fourth class letters.
- ii. Fourth class letters have been used in different *pratyāhāra sūtra* for *yañ* in P 7.3.101 "*atodīrgh yañi*" *pacāmi, pacāva, pacāma*. Another issue that after the *yañ* letter of *sup* suffix. *ā* is substituted for *a* in P 7.3.102 "*supi ca*" *Ex-plakṣhāya, vṛkṣhāya, vṛkṣhābhyām, plakṣhābhyām*.

- iii. According to P 8.1.37 ' *ekāco vaśo bhaṣ jhaṣantasya sdhvo* ' *bhaṣ* is replaced for the *vaś*, Ex- *Vudh-bhotsyante, abhūdhvam, guhnyadhudhvam, duh-dhokṣhyante* for which fourth class letters are in different *pratyāhāra sūtra*.

h. *Ja va ga da da ś*

- i. Third class letters are used in the *pratyāhāra sūtra ja va ga da da ś*
- ii. *bhaṣ* is substituted for the *vaś* due to p 8.1.37 " *ekāco vaso bhaṣ jhaṣantasyasdhvo*." *ja* is not used in this *pratyāhāra sūtra*.

i. *Kha pha cha ṭha tha ca ṭa ta v, ka pa y*

- i. First and second class letters are used in different *pratyāhāra sūtra kha pha cha ṭha tha ca ṭa ta v and ka pa y*
- ii. *ru* is substituted for the final *n* of a word with an exception of *n* of *praśān* before *chav* letter which is followed *am* letter in p 8.3.7 " *na śchavyapraśān* " Ex- *bhavāmschādayati - bhavās chādayati, bhavānścinoti- bhavāms cinoti, bhavāmistarati - bhavās tarati, bhavāmsṭikate - bhavās ṭikate*. For which first and second class letters are not appropriate.
- iii. A word ending in *n* followed by a letter of *chav* class, which itself is followed by *am*, changes its final *n* to *r* optionally in P 8.3.8. " *ubhayatharkṣhu* " Ex- *tasmin tvā dadhāti - tasmimīś tvā dadhāti*.
- iv. Second class letters are substituted for first class letter before the *sar* letter. Ex- *apsarā- aphaśarā, bhavatsu - bhavathsu* in c's 6.4. 158 " *caya śari dvitīyā* ".

j. *Śa ṣa sa r*

- i. The spirant letters are used in one *pratyāhāra sūtra* *śa śa sa r*.
- k. *ha l*
 - i. The *ha* of *ha l* the last *pratyāhāra sūtra* is a consonant and voiced letters.
 - ii. By the contraction of the larynx, the *ha* sound gets voiced and takes the distinct speech sound as consonant *ha*.
 - iii. This second *ha* in *ha l* *pratyāhāra sūtra* is included in *val, ral, jhal* and *śal pratyāhāra*.
 - iv. *adhukṣhat* and *alīkṣhat* are derived in P 3.1.45 " *śala igupadhādaniṭa ksa*" .

Similarity :-

- i. P has used fourteen *it* letters in the *pratyāhāra sūtra* but c thirteen *it* letters. Due to similarities C and J have followed *paninis aṣṭādhyāi*
- ii. *r* and *l* are same cognate attributed in the *vṛtti* of "*rkāralkārayo sva samjñā vaktavyā* J 1.1.2, *kty's* suggestion in P 1.1.9.1 and "*rkoanoralāu*" C 1.1.5 for *pitrkāra* .
- iii. The fifty seven syllables of *Anubandhas* of p, fifty six are similar in C.

Disimilarity-

- i- The *it* is not used by CVy where brevity is based upon in his mind. wherefore *tacchmaśruṇā* is combined here. Otherwise this can not be combined in p's *sandhi* rule wherein the *vṛtti* '*kecit śaśchoami iti pathyante*' J 5.4.173, *kty's* suggestion '*chatvamamīti vaktavyam*' P 8.4.63.1 and "*śaśchoami*" C 6.4.157.

- ii. The semivowels are put in the one place in the fifth *pratyāhāra sūtra* by *candrācārya* as *ha ya va ra la ṇ*.
- iii. In the *sūtra* context the second *ṇ* is not based for the purpose of *aṇ pratyāhāra a i to la ṇ*. So the *ṇ* is not liable.
- iv. *ha* of *ha ya va ra la ṇ* is like a vowel.

In the researchcal study is known that C must be effective grammarian whereas' *arddhamātrālāghavena putrotsavamī manyante vaiyakaraṇāḥ*'. Semivowels are paraphrased in the fifth *pratyāhāra sūtra* of CVy. non- acceptance of the *it ṭ* is really shortness implied here.

Śiva Sūtra is necessary for grammar according to *paninian* and *non-paninian* grammarian. Sound is created by the mouth capitivity before *sphota* in the heart that like grammar's before *Śiva Sūtra*. Sorrowful matter that J has not written *Śiva Sūtra* in his finding out *vyākaraṇa*.

ANUBANDHA

Anubandha literary means 'that which is tagged on'. This tradition has come from *prātisākhya* age down to Nagesa. The general accepted derivation of the term *anubandha* is '*anu paścāt badhyata iti*' (*anu + bandh*). Which is used in grammatical literature to denote a letter or syllable attached to roots, suffixes, augments, substitutes, pratyāhāra sūtras etc. Though '*anubandha*' appears to be very ancient term, it is used first in the *vārttika* of *kṛtya* '*anubandha karaṇārthaśca*' (*paspasā xvi*) P.C and J have used the monosyllabic *it* for the polysyllabic *anubandha*. The commentators derive the word *it* from the root *i* 'to go' with helps the agentive suffix *kvip*. The meaning of *it* is written first time CV1.1.5 '*Inaḥ kvip, tuk; etiti it, gacchati, na tiṣṭhati, lupyata ityartha*'.

P has used seven aphorisms from 1.3.2 up to 1.3.9 . There is a description of servile or Indicatory letters called *it*. The similar Indicatory letters are used in one aphorism of " *anamśacihnamit* " C 1.1.5 and "*kāryārtho'aprayogit*" J 1.2.3. Studying the various aspects on *anubandha*, JV gives an authentic statement of *it* as '*sāstre anyasya kāryārthamāśriyate prayoge ca na śrūyate yaḥ sa it saṁjñā bhavati*'. Besides the broad and general use of p's term '*upadesa*' is used in different sense in different sūtra. Another instance is restricting the scope of *anubandhas* such as *p, t, ñ, c, k* and *r* are not used in JVy when the similar *anubandhas* have been used by PVy and CVy.

Anubandhas are used for the expressions of various prominent senses, Such as in *guṇa*, *vṛddhi* accentuation, smooth pronunciation, formation of *saṁjñā* as *ac*, *has*, *ku* etc, common reference. (*Sāmānyagrahaṇārtha*), *sāmānyagrahaṇavighātārtha*, *viśeṣaṇārtha*, saving the end consonants, some are put for the proper interpretation. This

study of the anubandhas give a clear idea of the importance in paninian and non-paninian systems of sanskrit grammar. The following discussion contains general study of each and every letter of P,C and J, which have been written in alphabetical order.

Anubandha is the basic idea of grammar for its brevity and terseness.

a

Similarity-

1. **Ātmanepada Termination** - After the root which has an indicatory *anudātta a* and *svaritta a* when the fruit of the action accrues to the agent, *ātmanepada* affix is joined in the root on P 1.3.12,72. J 1.2.6,68, C 1.4.46,48,125 Ex- *asa* > *aste*
2. **For pronunciation-** *a* has an indicatory for the smooth pronunciation Ex- *ha,ya,va, ra, ṭ* .
3. **Substiution-** 'l' is substiuted for the *a* which stands before the *k* belonging to an affix, when the feminine ending *a* follows, provided that it does not come after a case affix (P 7.3.44, J 5.2.50, C 6.1.70) Ex- *kāraka* > *kārikā*.

ā

Similarity -

1. **Prohibition** - The participal affix do not get *it* augment after the root which has an indicatory *ā* , may optionally take the augment to denoate the beginning of an action on P 7.2.16, J 5.1.122, C 5 4.141 Ex- *ñimidā* > *minna*.

i

Similarity-

1. **Addition-** *Num* is added in a root having an indicatory *i* in the *dhātupāṭha* under the root p 7.1.58, J 5.1.37 C 5.1.10 Ex- *ṭunadi* > *nandati*, *kuḍi* > *kunditum*.
2. **For pronunciation-** *I* has been added in the roots and *pratyayas* for pronunciation Ex- *cakṣiṇi*, *vini*, *manin* etc.

ir

Similarity -

1. **Substitution-** *an* is optionally substituted the *cli* after the root which has an indicatory *ir* when the *parasmaipada* terminations are employed in the rule p. 3.1.57, J 2.1.49, C 1.1.74 Ex= *bhidir* > *abhidat*.

T

Similarity -

1. **Prohibition** - The participial affixes *kta* and *ktavatu* do not get the augment *it* after root which has an indicatory *T* as to the rule p 7.2.14, J 5.1.120 and C 5.4.139 ex- *ovijī* > *udvigna*, *udvignavān* etc.

U

Similarity -

1. **For augment** - The *it* is optionally the augment of *ktvā* after a root which has an indicatory short 'u' on p 7.2.56, J 5.1.104 and C 5.4.117 Ex= *śamu* > *śamitvā* / *śāntvā*.
2. **Acceptance of homogenous** - A term having 'u' for its indicatory letter which stand for the homogeneous consonants of the respective

classes *asto* p 1.1.69, J 1.1.72 and C 1.1.2 Ex - *ku, cu, tu, pu*.

3. **For pronunciation** - *u* has an indicator letter in the *pratyayas* which is only for pronunciation Ex- *siyut, su* etc.

ū

Similarity -

1. **For augment** - A *valādi ārdhadhātuka* suffix optionally takes *it* after a root which has an indicator long *ū* on p 7.2.44, J 5.1.92 and C 5.4.107.

ṛ

Similarity -

1. **Prohibition** - The shortening of the penultimate of the stem before the causative affix, in the reduplicated aorist does not take place, when it is a stem, which has an indicator *ṛ* on p 7.4.2. J 5.2.115, C 6.1.162

Ex- *yācṛ* > *ayyācat*.

2. **Shortening the stem-** The feminine *ṛ* (*ñṛp*) added to a word formed by a *taddhita* affix having an indicator *ṛ*, is optionally shortened before the *gha, rupap* etc. on p 6.3.45, J 4.3.157 and C 5.2.44 Ex- *śreyasitarā/ śreyasītarā*.
3. **Feminine suffix-** The word formed by the suffix having indicator *ṛ* the affix *ñṛp* is added, in denoting the feminine on "*ugitaśca*" P 4.1.6, J 3.1.6. and C 2.3.3.

!

Similarity -

1. **Substitution-** *anī* is substituted for *cli* after the verbs having an indicator *!* when the affixes of the *parasmaipada* follow on p

3.1.55,J 2.1.48 and C 1.1.73 Ex- *gam!* > *agamat*.

e

Similarity -

1. **Prohibition to *vrddhi*** - The *vrddhi* of the vowel of the following stems, does not take place before the roots having an indicative *e* in the *dhātupāṭha* on P 7.2.5, J 5.1.81 and C 6.1.7 Ex- *rage + sic + it + t > aragīt*.

o

Similarity -

1. **Substitution** - The *t* of *niṣṭhā* is changed to *n* after a root which has an indicative *o* in the *dhātupāṭha* on P 8.2.45, J 5.8,63, C 6.3.80 Ex- *ovijī > vigna / vignavān* etc.

k

Similarity -

1. **To restrict the *guṇa* and *vrddhi*** - *Guṇa* and *vrddhi* are not considered having indicative *kit* according to the rule " *k - ri- itica* " P.1.1.5, J 1.1.19, C 6,2,11 Ex-

non-kit - guṇa - bhu + śap + tip > bhavati "
"sārvadhātukārdhadhātukayoḥ" J 5.2.81 and C 6.2.1.

Kit- to restrict the *guṇa* - *vi + kṣip + ka* " *igupānta jñāpīkirah kah*" P. 3.1.135.C 1.1.141 , J 2.1.108.

Non- *Kit vrddhi* - *kṛ + ṇvul > kāraka* " *ṇvultṛcau*" P 3.1.138, C 1.1.139, J 2.1.106.

Kit- to restrict the *vrddhi* - *bhu +vuk + ṇal > babhuva* " *bhuvahvuk* *luṇilitoḥ*" P 6.4.88, C 5.3.92, J 4.4.81.

2. **Kit augment** - *Kit* augment is to be added after the word exhibited in the sixth case with regard to which is enjoined by the rule "*ādyantau ṭakitau*" P 1.1.46, C1.1.13, J 1.1.53,54 Ex- *bhi + ṣuk + ṇic + ta > bhiṣyate, vākina + kuk + phiñ * vākināyani* etc.
3. **Substitution of root** - The substitution is considered in the root before having *kit* P 2.4.36, J 1.4.110, C 5.4.85 Ex - *ad + kta > jagdha + ta > jagaddha*
4. **Substitution in the penultimate of root** -Substitution have been rejoined in the penultimate of roots having indicator *kit* on P 6.4.34, J 4.4.36, C 5.3.57 Ex- *sas + kta > sista*.
5. **Modification in the penultimate**- The penultimate vowel of a stem, ending in a nasal is lengthened before the *kit* P 6.4.15, J 4.4.13, C 5.3.17 Ex- *pra+śam+ kvip > pra + śām + su > praśān*.
6. **Elision of penultimate in roots** - The penultimate nasal of the penultimate are elided in the proper condition before *kit* on P 6.4.24, J 4.4.23, C5.3.23 Ex - *srans + yak+ te > srasyate* and P 6.4.98, C5.3.97, J 4.4.93 Ex- *gam + liṭ > jagmatuḥ*.
7. **Modification (*samprasāraṇa*) of roots** - The semivowels of roots are vocalised before having indicator *kit* on P 6.1.15, J 4.3.11, C 5.1.20 Ex- *vac+kta > ukta, vac+ ktavatu > uktavān*.
8. **Substitution of stems** - substitution is used in the stem of roots and words before *kit* suffix in particular condition on P 7.4.27 J 5.2.136, C 6.2.74 Ex- *mātr + kyac + śap + tip > mātriyate* and P 7.4.69 , J 5.2.169, C 6.2.122 Ex- *i + atus > iyatuḥ*.
9. **Elision of stems** - The stem is elided before *kit* suffix in particular condition *ā* and *anunāsika* of the stems have been elided on P

6.4.64, J 4.4.63, C 5.3.75 Ex- *go + dā + kta > godaḥ*, and P 6.4.37 *ram + kta > rataḥ*. The same application is followed in J and C.

10. **Elision of reduplication (*abhyāsa*)** - *abhyāsa* is elided before *kit* suffix according to specific condition on P 6.4.120, J 4.4.10, C 5.3.116, Ex - *raṇ + lit > raṇ + raṇ + atus > reṇatuḥ*. *Kit* is considered according to the rule " *asamyogāllit kit*" P 1.2.5, C 6.2.8, J 1.1.79. C has considered negative application of *p* and J others-

- t'* is substituted for the *ghu*, *dā* before a *kit* affix beginning with *ta*, when a preposition ending in a vowel precedes it on P 7.4.42, J 5.2.149, C 6.2.97 Ex- *pra + dā + kta > prattaḥ*.
- Ayaṇ* is substituted for *T* of the *śiri* root before *kit* affix as to P 7.4.22, J 5.2.131, C 6.2.74 Ex- *śi + yak + te > śayyate*.
- The augment *iṭ* is not added to an affix having an indicator *k*, when it comes after the root *śrī* or after a monosyllabic root ending in *u*, *ū*, *r*, *ṛ*, in dhātupāṭha on P 7.2.11, J 5.1.117, C 5.4.136. Ex- *śri + ktvā > śritvā*; *yu + kta > yutaḥ*.

Disimilarity-

- Acute accent** - A stem formed by *taddhita* affix having an indicator *k*, has acute accent on the end syllable according to P 6.1.165 Ex- *naḍa + phak > naḍāyana*. J and C have avoided the accent.
- Restriction** - *Guṇa* and *vṛddhi* have been generally restricted by *kit* on P 1.1.5, J 1.1.19, C 6.2.11 while in *taddhita* affix *vṛddhi* is to be taken place by *kit* according to P 7.2.118 and C 6.1.11, J Vy avoids to use the *kit* anubandha totally in this section.

kh

Similarity -

1. **Augmentation** - 'mum' of P 6.3.67, J 4.3.177 C 5.2.76 and 'am' of P 6.3.68, J 4.3.178, C 5.2.4 are the augment conditionally added before the *kh* Ex- *kāli +mum + man + śyan + khac > kālimmanyā*, *go + am + mān + śyan + khaś > gāmmanyaḥ*.
2. **Implied the shortness**- A short is always substituted for the final of the first member, when the second member is a word formed by an affix having an indicator *kh* in P 6.3.66, J 4.3.176 and C 5.2.75 but not when the first member is an indeclinable Ex- *kāli + mum + man + śyan + khac > kālimmanyā*.
3. **Placement** - *īna* is substituted in the place of *kh* in *taddhita* section of P 7.1.2, J 5.1.2. C 5.4.2 Ex- *kula + kh > kulīnaḥ*.

ga

Disimilarity -

Kit has accepted as *git* in *kāśikā-vṛtti* 1.1.5 and *JV* 1.1.19. *ksnu* of P 3.2.139 and J 2.2.115 has used as *git* for the derivation *glāśnu jīśnu, sthāśnu and bhūśnu*. *Glāśnu, jīśnu, bhūśnu* can be derived *ksnu* as a *kit* affix according to P 1.1.5 and P 7.2.11. For which *C* has not used and irregularly formed *sthāśnu* on C 1.2.95.

gh

Similarity-

1. **Modification**- For the final *c* or *j* of a root, there is substituted a corresponding guttural before an affix having an indicator *gh* on P 7.3.52, J 5.2.5.6, C 6.1.83 Ex- *pac + ghañ > pākah*, *tyaj + ghañ > tyāgaḥ*.

2. **Placement** - In the *taddhita* section 'iva' is substituted for the *gh* stands in the beginning of an affix by P 7.1.2, J 5.1.2, C 5.4.2 Ex- *kṣatra +gh > kṣatriya*.

ñ

Similarity-

1. **Ātmanepada** - After a root which has an indicator *ñit* the affixes are those of the *ātmanepada* according to " *anudāttañita ātmanepadam*" P 1.3.12, J 1.2.6. C 1.4.48 Ex - *siñ + śap + ta > śete*.
2. **To restrict the *guṇa* and *vṛddhi*** - *Guṇa* and *vṛddhi* have been restricted before the *ñit* suffix by "*kñitica*" P 1.1.5, J.1.1.19, C 6.2.11 Ex-

non - *ñit guṇa* - *amīśa + hr̥ + ac > amīśahara > "harateranudyamane ac"* P 3.2.9, J 2.2.14, C 1.2.3 *vr̥*.

Ñit- to restrict *guṇa* - *kuṭ + lt̥ + tumun > kuṭitum "gāṅkuṭādibhyaḥ aññit ñit"* P 1.2.1, J 1.1.75, C 6.2.13,28.

Non *ñit vṛddhi* - *pac + ṇvul > pācakaḥ "ṇvultṛcau"* P 3.1.132, J 2.1.1.06, C 1.1.139.

Ñit- to restrict *vṛddhi* - *stu + yāsuṭ + ta > stuyāt "yāsuṭ parasmaipadeṣu udāttaḥ ñicca "* P 3.4.103, J 2.4.84, C 1.4.33,34.

3- Elision of *Lakāra* -

- a. There is always elision of the *s* of the first person of the affixes before having an indicator *ñ* in *lakāra* according to P 3.4.99, J 2.4.80, C 1.4.28 Ex- *abhavāva, abhavāma*.
- b. *I* has been elided in *parasmaipada* having an indicator *ñit* on P

3.4.100. J 2.4.81, C 1.4.30 Ex- *Abhavat*.

4. **Substitution of *lakāra* -**

- a. The affixes *tām*, *tam*, *ta*, *am* are substituted of the four affixes *tas*, *thas*, *th* and *mip* respectively as to P 3.4.101, J 2.4-82, C 1.4.28, 31 Ex- *aṭ + pac + śap + tas > apācatām*.
- b. The *iy* is substituted the *ā* of *sārvadhātuka* *tinī* on the verbal stem ending in short *a* as per the rule P 7.2.81, J 5.1.140, C 1.4.2 Ex- *pac + śap + ātām > pacate*.
5. **Augment - *Āṭ*** of P 7.3.112, J 5.2107, C 6.2.53 and *syāṭ* of P 7.3.114, J 5.2.109, C 6.2.57 have been placed in particular condition before having an indicator *ñ* Ex- *nadi + āṭ + ñe > nadyai*, *sarva + syāṭ + ñe > sarvasyai*.
6. **Modification (*samprasāraṇa*) of roots-** The semivowels of roots are vocalised before having indicator *ñit* in particular condition on P 6.1.16, J 4.3.12, C 5.1.15 Ex- *grah + śnā + tip > grhṇāti*.
7. **Elision of penultimate nasal of roots -** The penultimate nasal is elided in the proper condition before having indicator *ñit* - P 6.4.24, J 4.4.23, C 5.3.23 Ex- *srans + kta > srasta*.
8. **Substitution of stems -** substitution has been used in the stem of roots before having an indicator *ñit* on P 6.4.66, J 4.4.65, C 5.3.75, Ex- *dā + yak + te > dīyate*.
9. **Substitution in the penultimate of roots-** substitution has employed to proper condition in the penultimate of root before having indicator *ñit* on P 6.4.34, J 4.4.33, C 5.3.57 Ex- *aṭ + śās + cli + ta > aśīsat*.

10. Others-

- a. *i* and *u* of the stems called *ghi*, *Guṇa* is substituted the *ghi* ending in the sense of dative, ablative and genitive singular on P 7.3.111, J 5.2.106, C 6.2.50 Ex- *agni + ĩe > agnaye*.

C

Similarity -

1. The *cit* used for *sāmānyagrahaṇārtha* J 2:1.6. and C 1.124.

Disimilarity -

- 1- A stem formed by suffix having an indicative *c*, gets acute accent on the end syllable on P 6.1163, 164 Ex- *bhañj + ghurac > bhaṅgura* according to P but C and J have avoided the use of accent.

Similarity-

J

1. *J* is an attributive objective in the *pratyayas*. There is no specific reason but according to p 1.1.68.3

ñ

Similarity -

1. ***vrddhi-*** *ñ* is the indicative of *vrddhi*. *vrddhi* is substituted of the end vowel and *a* of penultimate in roots. Also *vrddhi* is employed for the first vowel of the stem in *taddhita* Ex- on P 7.2.116, J 5.2.4, C 6.1.10 *pac + ghañ > pāka*, next Ex- *asto* P 7.2.115, J 5.2.3, C 6.1.9.10, *kr + ghañ > kāra* and p 7.2.117, J 5.2.5, C 6.1-11 *gārga + yañ > gārga*.
2. ***Atmanepada*** - After the verb which has marked an Indicatory *ñ*, the termination of the action accrues to the agent on P 1.3.72, J 1.2.68, C 1.4.26 Ex- *sūñ > sunute*, *ḍukṛñ > kurute*.

3. **Substitution of the root-** *Ta* is substituted for the *na* of the root *han* before an affix with an indicator *n* on P 6.3.32, J 5.2.36, C 6.1.40 Ex- *han+ ghañ > ghāta*.
4. **Augmentation** - A root stem ending in *ā* takes the augment *yuk* before *kṛt* affix an indicator *ñ* on P 7.3.33, J 5.2.38, C 6,1.41, Ex- *dā +ghañ> dāya*.
5. **Prohibition-** The *vrddhi* is not substituted before the *kṛt* affix having an indicator *ñ*, which is employed in the root ends in 'm' without *cam* on P 7.3.34, J 5.2.39, J 6.1.42 Ex- *śam +ghañ >samā*.

Disimilarity -

1. **Prohibition-** *vrddhi* is not substituted in the root which is acute accented in its original enunciation (*dhātupāṭha*) on P 7.3.34 Ex- *sam+ ṇvul > śamaka*.

ṭ

1. **Placement of augment** - The augment having an indicator *ṭ* is to be placed before the word in the genitive case with regard to which is enjoined on "*ādyantautakītau*" P 1.1.46, J. 1.1.53, C 1.1.13 Ex- *bhu+ iṭ + śya+tip > bhaviṣyati*.
2. **Add to feminine suffix** - The feminine affix *ñīp* is added after the nominal stems ending in *a*, if the affix with which it ends has an indicator *ṭ* on "*ṭiddhāṇaṇdvayasacdaghnāñmātractayapṭhkañkvarapkhyunām*" P 4.1.15, J 3.1.18, C 2.3.16 Ex- *kuru. + car + ta + nip > kurucari*.
3. **Substitution of *Atmanepada* affix** - *E* is substituted *ṭi* of the *ātmanepada* affix, the *ātmanepada* substitutes that '*la*' which has an indicator *ṭ* on P 3.4.79 "*ṭitaḥ ātmanepadānām tere*" J 2.4.65,

C 1.4.15 Ex- *pac + śap+ ta > pacate.*

Disimilarity-

1. **Differentiating-** *p* and *J* have used *anubandha ṭ* in feminine for differentiating the affix among *tāp*, *dāp* and *cāp* but *dāp* is only affix to denote *ā* in C 2.3.5 joined the places of those suffix.

Ṭu

Similarity-

Fixation of suffix- After that verb which has an indicative *ṭu*, the affix *athuc* comes with the force of denoting more action on P 3.3.89, J 2.3.71, C 1.3.69 Ex- *ṭuveṇṇ + athuc > vepathu.*

Ḍ

Similarity -

1. **Elision of ṭi and bha -** *Ṭi* of the *bha* stem *viṁśati* and *ṭi* is elided before having an indicative *ḍ* on p. 6.4.142, 143, J 4.4.128-129, C 5.3.137 ,138 Ex-

viṁśati + ḍaṭ > viṁśaḥ, trimśat + ḍvun > trimśakaḥ.

Ḍu

Similarity -

1. **Fixation of suffix-** The affix *ktri* comes after the verb which has an indicative *ḍu* when denoting mere action on P 3.3.88, J 2.3.70, C 1.368

Ex- *ḍupacas + ktri > paktrimam.*

N

Similarity-

1. **Vṛddhi** - *N* is the indicator of *vṛddhi*. *vṛddhi* is employed of the end vowel and *a* of penultimate of roots. The same *vṛddhi* (*ā, ai, au*) is substituted for the first vowel of the word in *taddhita* on P 7.2.115, J 5.2.3, C 6.1.9 *kṛ + ṇvul > kārakaḥ* next P 7.2.116, J 5.2.4, C 6.1.10 *Ex-pac + ṇvul > pācaka* and P 7.2.117, J 5.2.5, C 6.1.11 *upagu + aṇ > aupagava*.
2. **substitution of root-** The affix having an indicator *ṇ*, *t* is substituted *n* of *han* without *ciṇ* and *ṇal* on P 7.3.32, J 5.2.36, C 6.1.4o *han + ṇvul > ghātaka*.
3. **Prohibition** - The *vṛddhi* is not substituted before the *kṛt* affix having an indicator *ṇ* which is employed ends in *m* without *cam* and *jan* and *vadh* Ex- *jan + ṇvul > janaka*.

Disimilarity -

acute accent- *vṛddhi* is substituted in the appropriate place in the root which is accutely accented in its original enunciation (*dhātupāṭha*) before having an indicator *ṇ* in *kṛt* on p 7.3.34 Ex- *śám + ciṇ > śsami*.

T

Similarity -

1. **Time fixation** - The same prosodial length or time has been indicated *t* after or before the letter which is the homogeneous besides reffering to its own form on " *taparastatkālasya*" P 1.1.70 J 1.1.72, C 1.1.3.

Disimilarity -

1. **Circumflex accent-** An affix having an indicatory *t* is *svaritta* that has circumflex accent on P 6.1.185 Ex- *kṛ + ṇyat > kār̥yam*.

N

Disimilarity -

1. **Acute accent-** Acute accent is appropriated on the first syllable when the word is derived on the *nit* affix due to p 6.1.197 Ex- *vāsudeva + vun > vāsudevaka*.

P

1. **Augmentation-** *Im*, *lṭ* and *tuk* augments have been placed to the particular condition before having mute *pit* on P 7.3.92, J 5.2.90, C 6.2.33 *trḥ + śnam + im + h+ tip > trṇehmi* next P 7.3.93, J 5.2.91, C 6.2.34, *brū + śap + iṭ + tip > braviti* and P 6.1.71, J 4.3.59, C 5.1.69 *agni + ci + tuk + kvip > agnicit*.
2. **Modification of the stem -**
 - a. *Vṛddhi* has used the *u* ending roots having an indicatory *sārvadhātuka pit* as to proper condition on P 7.3.89 , J 5.2.87, C 6.2.30 Ex- *yu + tip > yauti*.
 - b. *Vṛddhi* is optionally replaced the stem of *ūrṇu* before mute *p* on P 7.3.90 J 5.2.88, C 6.2.31 Ex- *pra + ūrṇu + tip > prorṇauti / prorṇoti*.
 - c. *Guṇa* is substituted the stem of *ūrṇu* before a single phoneme with mute *pit* in the proper condition on P 7.3.91, J 5.2.89, C 6.2.32 Ex- *pra+ ūrṇu + laṇ > praurṇot*.

Disimilarity -

1. **Accent-** The affixes having an indicatory P are *anudātta* on P
3.1.4 Ex- *paṭh + śap + tip > paṭhati.*

M

Similarity -

1. **Placement of augment** - The augment that has an indicatory *m* comes after the last among the vowels on "*midacṇtyātparaḥ*" P 1.1.47, J 1.1.55, C 1.1.14 Ex- *rudh + śnam > ruṇadh.*
2. **Modification of the roots** - The roots having an indicatory *m*, retain short and optionally short vowel is in the penultimate in proper condition on P 6.4.92, J. 4.4.86, C 6.1.56 Ex- *ghaṭ + ṇic + śap + tip > ghaṭayati* and P 6.4.93, J 4.4.86, C 6.1.87 *śam + ṇic + ciṇ + > aśāmi / aśami.*

R

Disimilarity -

1. **Accent** - The indicatory *r* makes accute on the penultimate having three or more syllables as to p 6.1.217 "*upottamamṛiṭi*" Ex- *kṛ + aniyar > karaṇiyam*, *hṛ + aniyar > haraṇiyam*. But C. has promised to deal with the accent chapter whereas '*tavysya vā svaritatvam vakṣāmaḥ*' in case of optionality of the accent of *tavya* affix. In the case *aniyar* he is silent although he does not omit the indicatory *r* in *aniyar*. But J omits the indicatory *r* in *aniyar*. So he does not deal with the accent.

L

Disimilarity-

1. **Accent-** The acute accent on the syllable immediately preceeding

the affix that has an indicatory I on "liti" P 6.1.193 Ex- *kr̥ + san + ṇvul* > *cikīrṣaka*.

2. T.T.- C avoids to define the term I which is not understandable. Further the use of the indicatory in case of *ṇvul*, *lyu* etc. That is not clearly explained either CV or CS. So the grammar is not fullfledged one. J takes the indicatory I for *sāmānyagrahaṇārtha* in *lyu* affix.



The affix having indicatory v is elided on "*verapṛktasya*", P 6.1.67, '*veranacaḥ*' C 5.1.64 but J has used the foundation *sūtra* "*kāryārtho aprayogit*" J 1.2.3 Ex- *kvip*, *kvin*, *ṇvi* etc.'



Similarity-

1. **Placement of substitution** - A substitute having an indicatory ś takes the place of the whole of the original expression exhibited in the sixth case on "*anekalśitsarvśyā*" P 1.1.55, J 1.152, C 1.1.12 Ex- "*idamaḥ iś*" P 5.3.5.
2. **Sārvadhātuka**- Affix having an indicatory ś is called *sārvadhātuka* on P 3.4.113, J 2.4.93, C has avoided the T.T.
3. **Ātmanepada termination**- After the verb *śad* and *mri*, when it has one of the affixes with an indicatory ś the *ātmanepada* is used on P 1.3.60, J 1.2.56, C 1.1.116 Ex- *śad + śa + te* > *śīyate* and P 1.3.61, J 1.2.57, C 1.1.116 *mṛ + śa te* > *mriyate*.
4. **Modification of the stem** - In the system of grammatical instruction, roots ending with a diphthong or stem of root, *ā* have been substituted before having the indicatory ś on P 6.1.45, C 5.1.49, J 4.3.38 Ex- *glai + śap + tip +* > *glāyati*.

5. **Substitution of the root-** Before having indicator \acute{s} , the following substitutions take place *piva* for *pā*, *jighra* for *ghrā*, *jñā* for *jā* etc on P 7.3.78, J 5.2.76, C 6.1.106 Ex- *pā + śa > piva*.
6. **Lengthened of roots-** The vowel of roots *ṣṭhiv*, *klam*, *ācam*, and *kram* are lengthened before having an indicator \acute{s} on P 7.3.75- 76, J 5.2.73- 74, C 6.1.103 -104 Ex- *ṣṭhiv + śyan + tip > ṣṭhivyati*.
7. **Guṇa-** *Guṇa* is substituted for the *i* of *mid* before having the indicator \acute{s} on P 7.3.82, J 5.2.79, C 5.1.109 Ex- *mid + śyan + tip > medyati*.

S

1. **Suffixation-** The affix *anī* comes after those verbs and affix *niṣ* comes after the words before having an indicator \acute{s} on P 3.3.104, J 2.3.86, C 1.3.86 Ex- *jṛṣ + anī + tāp > jarā* and P 4.1.41, J 3.1.23, C 2.3.36 *nṛt + ṣvun > nartaka + niṣ > nartakī*.

S

Similarity -

1. **Pada-** When an affix having an indicator *s* follows preceeding one is called *pada* due to "*sitica*" P 1.4.16, J 1.2.105, C has not been used the T.T.

Pratyāhāra

Pratyāhāra is a short grammatical diversion in the paninian and non paninian systems. *Pratyāhriyate iti prati + hṛ + ghañ* is the derivation of *pratyāhāra* . "Ādirantyena saheta" P 1.1.71 is the rule for framing the *pratyāhāra*. An Initial letter to final *it* letter, Intervening letters are accepted the result of *pratyāhāra* as *ac*, *hal*, *al*, etc.

The word '*Pratyāhāra*' is not used in the *Aṣṭādhyāyī* of Panini, *Vārttikakāra* and *Bhāṣyakāra* have mentioned *pratyāhāra* in his grammatical aspects. Firstly this word is used in *yogadarśan* of Patanjali, next Bharat's *Nāṭyaśāstra*. The sense of *Pratyāhāra* used in the language differs from grammar.

Two types of *pratyāhāra* are used by Panini, Jainendra and Candra. that is *ac*, *ha* *l*,..... and *sut*, *sup*..... etc. The first one is attributed upon the letters, another on suffix. In *Mahābhāṣya* ṛṣi Patanjali has clearly written that the syllables have been written for *pratyāhāra* in *śivasūtra* *a i u ṇ, ṛ ! k* etc. Likewise the suffix circular *sup*, *suṭ*, *tip*, *tañ* ,*ñmut* *pratyāhāras* have been used for shortness.

		P		C		J
ṇ	aṇ	6.3.111	.....	1.1.5	.....	4.3.92
k	ak	6.1.101	.....	5.1.106	.....	4.3.88
	ik	6.1.77	.....	5.1.74	.....	4.3.65
	uk	7.2.11	.....	5.2.44	.....	5.1.117
		.....	rk	1.1.5	.....
ñ	eñ	1.1.2	.....	6.2.1	.....	6.1.16
c	ac	1.2.27	.....	5.2.36	.....	1.1.11

	<i>ic</i>	6.1.104	.....	5.2.4	.....	4.3.92
	<i>ec</i>	1.1.48	.....	5.1.75	.....	4.3.66
	<i>ai c</i>	1.1.1	.....	5.1.75	.....	1.1.15
<i>t</i>	<i>aṭ</i>	8.3.3	.....		.....	5.4.86
<i>ṇ</i>	<i>aṇ</i>	1.1.69	.....		.....	1.1.72
	<i>iṇ</i>	8.3.57	.....		.....	5.4.37
	<i>ya ṇ</i>	6.4.156	.....	5.1.74	.....	4.4.147
<i>m</i>	<i>am</i>	8.3.6	.....	6.3.2	.....	5.4.16
	<i>ṇa m</i>	8.3.32	.....	6.4.17	.....	5.4.16
	<i>ya m</i>	8.4.64	.....	6.4.151	.....	5.4.138
		.....	<i>ṇa m</i>	6.4.140	.....
		.....	<i>ma m</i>	prat 6	.....
<i>ñ</i>	<i>ya ñ</i>	7.3.101	.....	6.2.39	.....	5.2.96
<i>ṣ</i>	<i>jha ṣ</i>	8.2.37	.....	6.3.69	.....	5.3.54
	<i>bha ṣ</i>	8.2.37	.....	6.3.68	.....	5.3.54
<i>ś</i>	<i>aś</i>	8.3.17	.....	6.4.24	.....	5.4.4
	<i>ha ś</i>	8.2.37	.....	6.3.69	.....	4.3.100
	<i>ba ś</i>	8.2.37	.....	6.3.69	.....	5.3.54
	<i>va ś</i>	7.2.8	.....	5.4.128	.....	5.1.114
	<i>ja ś</i>	1.1.58	.....	6.3.67	.....	1.1.58
	<i>jha ś</i>	8.4.53	.....		.....	5.4.128
<i>v</i>	<i>cha v</i>	8.3.7	.....	6.4.3	.....	5.4.2
<i>y</i>	<i>ya y</i>	5.4.58	.....	6.4.151	.....	5.4.132
	<i>ma y</i>	8.3.33	.....	6.4.16	.....	5.4.15
	<i>jha y</i>	5.4.111	.....	6.4.153	.....	4.2.112
	<i>kha y</i>	7.4.61	.....	6.4.2	.....	5.2.162
	.....		<i>ca y</i>	6.4.158	.....

r	ya r	8.4.45	.....	6.4.140	.....	5.4.125
	jha r	8.4.65	.....	6.4.155	.....	5.4.139
	Kha r	8.3.15	.....	6.2.113	.....	5.4.20
	Ca r	1.1.58	.....	6.4.148	.....	1.1.58
	Sa r	7.4.61	.....	6.4.12	.....	5.2.162
l	a l	1.1.52	.....	1.1.12	.....	1.1.49
	ha l	6.4.2	.....	6.2.30	.....	4.4.2
	va l	6.1.60	.....	6.3.51	.....	4.3.55
	ra l	1.2.26	.....	6.2.21	.....
	Jha l	1.2.9	.....	6.3.55	.....	1.1.83
	Sa l	3.1.45	.....	1.1.65	.....	2.1.40

Suffix-

su ṭ	1.1.43	.....	5.3.7	.....	1.1.32
su p	1.4.14	.....	2.2.1	.....	1.2.103
ti ṇi	3.4.113	.....	1.1.80	.....	2.4.93
ta ṇi	1.4.100	.....	1.4.15	.....	1.2.151
ṇamuṭ	8.2.32	.....		.....	5.4.16

Observation-

Each *pratyāhāra* is used for a certain purpose. So omitting and adding treatments must be justifiable in the comparative grammatical study as per the Kāśikā's verse '*mahati sūkṣhmekhikā vartate sūtrakārasya* ' P 4.2.74

a. *rk-*

- i. *rk pratyāhāra* is avoided by P and J for which P 1.1.51.1 '*ṛlvarṇayoḥ mithaḥ sāvarṇyavācyaṃ*' *vārtika* is used in *Kāśikā vṛtti* and JV 1.1.48 '*ṛkāraḥkārayoḥ svasamjñā uktā*'.
- ii. The above Interpretation is not seen in CV, C 1.1.15 "*ṛkoṇoralau*" serves the aim of this comment.
- iii. Comparatively shortness is Implied in CV for *rk Pratyāhāra*.
- iv. P has not accepted *r Pratyāhāra* but to derive *tavalkāraḥ*. *Bhatoji Dikṣhit* has used '*r*' *Pratyāhāra* in S.K. J has commented in 1.1.48 *ranta iti laṇo lakārākāreṇa Praśleṣanirdeśāt Pratyāhāra grahaṇam tenādosah . ra Pratyāhāra* is indirectly created here by the same comment . So the application C's *rk Pratyāhāra* of the must be accordingly respective order C 1.1.5 . *tavalkāra* has been derived by the said rule without *ra pratyāhāra*.
- v. *ṛ* and *!* have accepted as same syllable for *Guṇa* and *vṛddhi*.

6. *aṭ -*

- i. In the time of CVy and JVy, vedic forms are not used for that P's "*ātoṭi nityam*" 8.3.3 and "*dīrghādaṭi samānapade*" 8.3.9 have no use for them .
- ii. P 8.4.2 "*aṭkupvāmnumvyavāye api*" and J 5.4.86 "*aṭ Kupvām Vyavāye api*" rule has used as operation rule but C 6.4.132 "*cuṭutulaśarvyavāye*" negative operation for removing *aṭ Pratyāhāra*. Without *aṭ Pratyāhāra*, *ṇatva Kārya* is solved .
- iii. *am* is used for *aṭ Pratyāhāra* in CVy 6.4.157 "*Śaschoa'mi*", therefore *tacchlokena* and *tacchmaśruṇā* are derived here. Otherwise in P 8.4.63.1 C *chatvamamiti vaktavyam*' and in J's comment 5.4.137 '*kecit Śaschōmiti Paṭhanti*' *tena tacchlokaḥ tacchvasanamiti*'.

- iv. All nasalised syllables are used in *am Pratyāhāra* which is meant *anunāsika*, not fifth class letter.
- v. *t it* letter is not written in C's *Pratyāhāra sūtra*

C. *mam-*

- i. *mam* *Pratyāhāra* is found recorded in the *vṛtti* of the sixth *śiva sūtra* "*vinmatormam*" which is not used in the *sūtra* context. Scholar's accepted this *mam* is related to the vedic derivation for which the rule is not found in the present available *candra vyākaraṇa*.
- ii. J has not used *mam* as *Pratyāhāra* but as T.T *parasmaipada* on 1.2.150.

D. *Jhaś-*

- i. *Jhaś* *Pratyāhāra* is not used in CV, *Jhal* is substituted for the *Jhaś*. All class letters of spirants and *ha* except fifth class have been Included in the *Jhal* but third and fourth class letters have been used in *Jhaś* *Pratyāhāra*.
- ii. P's 8.4.53 and J's 5.4.128 *Jhas* *Pratyāhāra* is Included in *Jhal* *Pratyāhāra*.

E. *Cay-*

- i. First class letters are attributed upon the *Cay* *Pratyāhāra*.
- ii. Second class letters are substituted of first class letters. when followed by *śar* letters in C 6.4.148 "*cayah sari dvitiya*" ,This condition is written on P 8.4.48.1 '*cayoḥ dvitiya śaripauskarasadeḥ*'. Ex- *bhavatsu* - *bhavathsu*, *khṣiram* - *kṣiram*, *apsara* - *aphsara*.

iii. *J* has not used *cay Pratyāhāra* .

F. ***aṇ-***

- i. Second *ṇ* in *Pratyāhāra sūtra* of *P* is used to frame an *Pratyāhāra* accepting homogeneous letter which is absent in *CVy* . *JVy* used the second '*ṇ*' in the same context.
- ii. *aṇ* is accepted as the technical rule in maxim. Although *C* has used '*utā savargaḥ*' for cognate syllable who don't feel the necessity of *aṇ*.
- iii. *Tapara* is the measurement of breathing sound so *aṇ* is necessary for the maxim.
- iv. The second '*ṇ*' has used for semivowels.

G. ***iṇ-***

- i. *CVy* has not second *ṇ* in *Pratyāhāra sūtra* but used in the commentary of the *sūtra* 6.4.46. So ambiguity has been aroused
- ii. Following defect is clearly shown in non-Paninian grammar.

H. ***ñam-***

- i. *C*'s adding *ñam Pratyāhāra* is for fifth class letters which is not used in *PVy* and *JVy*.
- ii. *Panini's anunāsika* is scientific technical term. *J*'s *ṇ* is the first letter of fifth class letter as shorted term. But *C*'s *ñam* is Variable and shortest technical term for fifth class letter in *C*'s 6.4.140 '*yaṛo ñami ñam vā*' , 5.3.17 "*ñamaḥ kiti vau ca*", 5.3.35 "*tanādyaniṭvanām lyapi ñamaḥ* ".

- iii. *Anunāsika* is Intended for vowels, semivowels and fifth class letters. P 3.4.48 "*yaro anunāsike anunāsiko vā* " *anunāsika* is used fifth class letters. So C has solved this ambiguity in *ñam Pratyāhāra*.
- iv. C's *ñam* has used for fifth class letters but *anunāsika* is properly used in C 6.4.150 "*aṇo anunāsikaḥ*" Ex- *dadhim* - *dadhi*, *madhum* - *madhu*.
- v. J's *ṇ* is the first letter of fifth class letters thus has named as *anunāsika* which is not meant as the fifth class letters.
- vi. C's *anunāsika* use is for 'a' to 'm' of *Pratyāhāra* sūtra.

I. ***ral-***

- i. *ral Pratyāhāra* is elided in *JVy*. In place of *ral*, 'ava' is written in J 1.1.97 "*vyaṇṇō avo halaḥ samśca* ".
- ii. *ava* is a negative application of *ral Pratyāhāra*.

J. ***ṛmut -***

- i. *ṛmut* has been used in the P 8.3.32 and J 5.4.16. C has gained to remove the *ṛmut Pratyāhāra* on C 6.4.17 "*ṛmo hrasvad dve*" Ex- *Pratyaṛṇāste, vannāste, Pacannāste*.
- ii. *ṛmut Pratyāhāra* Indicates *ṛ*, *ṇ* and *n* but *ñam Pratyāhāra* has similar letters in the context of reduplication respectively P 3.3.32, J 5.4.16 and C 6.4.17.
- iii. In the reduplication context *m* and *ñ* can be used here. So C's *ñam* is appropriate according to the rule C 6.4.17.

K. ***miṇ & iṇ-***

- i. *miṇ* and *iṇ* have been used in place of P and C's *tiṇ* and *taṇ* *Pratyāhāra* .

- ii. *Uttama puruṣa* has been attributed first in the J's *sūtra* for which *miñ* and *iñ* are created. These *Pratyāhāras* aim is only modification.

Observation-

Merit -

- i. *ṛk Pratyāhāra* is meant for *ṛ* and *ḷ* where *tavalkāraḥ* and *khatvalkāraḥ* are formed without *r Pratyāhāra*.
- ii. Shortness and clarity are achieved by the *Pratyāhāra ñam* instead of *anunāsika*.
- iii. *am* is substituted for the *aṭ* to form *tacchmśruṇā* and *tacchlokena*.
- iv. According to *antaraṅga* maxim C's *Jhaḷ* is correctly used for *Jhaś*.
- v. *Cay Pratyāhāra* is necessary for *aphsara* and *bhavathsu*.

Demerit-

- i. *aṇ* is accepted by operation rule which is not found in *CVy*.
- ii. *mam* is not appropriate rule for *CVy*.
- iii. *CVy* has used both *ñam* and *anunāsika* for nasal letters.

Pratyahara is not so like as abbreviation. In every language abbreviation system is seen as great advantage.

Samijñā

Technical terms in grammar have a lot of meanings in background. In *Mahābhāṣya* Patanjali explains *catvāri padāni* as '*catvāri padajātāni nāmākhyāte copasarganipātāśca*'. According to Bhartrhari the varieties of speech are *parā. Pasyanti, Madhyamā* and *vaikharī*, this is the ancient idea. Yet this discussion takes away the reference of paninian and non-paninian technical terms owing to P 1.1.68 " *Svamī rpaṁ sabdasyāśabdasamijñā. "* '*Pūrvocāritaḥ samijñā parocāritaḥ samijñī*'. This verse in *Mahābhāṣya*, *samijñā* is the operation and *samijñī* is the restriction. Patanjali's '*Sarve Sarvārthavācakā ḥ*' is accepted by nāgesa as *ādaic* in *vṛddhi*. *Samijñā* has three types of derivations.

- Samijnāyate yaḥ samijñā*** (Accusative performance)
- Samijñāyate anayā "*** (Causative performance)
- Samijñāyate iti "*** (Actionative performance)

Panini's technical terms are popular in nature and such they are in common use. These are *anunāsika, Saṁyoga, upadhā, Hraswa, Dīrgha* etc. Also some terms are contemporarily imitated from *prātisākhya*s and other prominent grammars. J's technical terms are more economical and artificial in nature such as *kā, bhā, ap, ip, ṭp, ṛ, ga, aga* etc. These terms are self made by Jainendra. C has avoided purely artificial technical terms. Those are not found in the usage but has used the terms which are popular in nature and are found in the usage and they are not defined by him. Some are used in the different shape and size. They are *taṇ, ataṇ, anyārtha, samkhyādi* etc. So it is found mentioned in other grammars that "*Cāndropajñamasa jñakavyākaraṇam*".

Division of *Samjñā* :-

According to *Mahābhāṣya* the *saṃjñās* are of three types, that is *Śabdadharmārthaśca* .

- i. *Śabda Samjñās* are attributed upon denoting powerful *śabda*, They are *vṛddhi. guṇa, anunāsika, ṭi, ghu* etc.
- ii. *Artha samjñās* are related upon the meanings of the terms, they are *vibhāṣā, lopa, kartā, karma* etc.
- iii. *Dharma Samjñās* are ascribed on the quality or *dharma* of the terms. They are *udātta, ānudātta, svarita*.

Patanjali's mahatī Samjñā and *Yudhisthira Mimamsaka's laghvi samjñā* are typical, Likewise artificial and inartificial, *Sārthaka* and *Nirarthaka* are included in *śabda, artha* and *dharma samjñās*.

Features of *Samjñā* :-

- i. *Samjñā* is the shorter term of the *Samjñī* in "*Sarvādinisarvanāmāni*".
- ii. Figure of *saṃjñī* has not been shaped but shaped *Samjñā* - "*uccairdāttah*".
- iii. *Samjñī* is turned with *Samjñā* - "*haloanantarāsaṃyoga* "
- iv. *Samjñā* is stood upon the *saṃjñī* "*vṛddhirādaic*"

Panini, Jainendra and Candra's categorized technical terms have the following features.

Need for Comparative Study :- The technical terms have been changed in a cronological manner like the development of language. Different categories of terms are used by P;J and C . Camparative study points out the deficiencies or proficiencies of post paninian grammars. For which, these are not course oriented.

Panini :-

1. Technical terms borrowed from predecessors-

Panini has adopted a large number of terms from *Veda*, *Prātisākhya*, *Brāhmaṇa*, *Āraṇyaka*, *Nirukta*, *Bṛhaddevatā* etc. These pre-exist terms are *Guru*, *laghu*, *Hrasva*, *Dīrgha*, *Samīyoga*, *pragṛhya*, *Samāsa*, *Lopa*, *upasarga*, *Pada*, *Sarvanāma*, *Kṛt*, *Dhātu*, *Pluta*, *Samhitā* etc. These terms are used in same form, sense and purpose of predecessors. A lot of terms have been changed in sense by PVy. They are *Pada*, *Vṛddhi*, *Guṇa* etc. In *Prātisākhyas* can convey the sense and can be used in language. Whereas the *prātipadikas* with case endings can be used in the spoken language. J and C have used *pada* for similar purpose.

2. **Man habituated terms:-** Panini has used the same T.T. which are popularly used by J and C. These terms are *Vṛddhi*, *Guṇa*, *Samīyoga*, *Samikhyā*, *Lopa*, *Ekavacan*, *Dvivacana*, *Bahuvacana*, *pada*, *kartā*, *karma*, *prathama*, *Madhyama*, *uttama* etc. These panini's terms have smoothly been pronounced and used in daily life in different sense. *Vṛddhi* literally means growth, Increase and extension and *Guṇa* means equal part, strand, property and refinement. J's *Ep* and *aip* and C's *ec* and *aic* are not used in spoken language.

3. **meaningful terms :-** panini explains meaningful terms as T.T who might have borrowed from the *prātisākhyān* age to his time and accumulated same terms. These are *Savarna*, *aṅga*, *vṛddha*, *vibhāṣā*, *abhyāsa*, *Dvigu*, *karmadhāraya*, *avyayībhāva*, *vahubrīhi*, *Samprasāraṇa*, *apṛkta*, *uddāṭṭa*, *anuddāṭṭa*, *Svarita* etc. The rules relating to T.T define the meaning such as *Savarna* "*tulyāsyaprayatnam Savarnam*" (an affix consisting of a single letter) Comparatively in this case J's *Svam* and *gu* and C's *sasthāna* and *prakṛti* have no clarification.

4. **Self made monosyllabic terms:-** Panini uses some monosyllabic terms *ghu, gha, ṣat, bha, niṣṭhā, gati, kṛtya, ṭi, nadī, sat, yuvā, luk, ślu, it* etc. Although same terms are found in *prātisākhya*s whether panini has produced the new artificial meaning on the terms. Basically he creates the terms for definite purpose.
5. **Meaningful longer terms:-** panini was first and foremost grammarina to use the T.T These typical longer terms are *karmapravacanīya, sarvanāmasthāna, upasarjanam, upadhā, prātipadika, karaṇa, adhikaraṇa, avyayībhāva, tatpuruṣa, vahubrihi, sārvadhātuka, ārdhadhātuka, amredita, abhyāṣa, abhysta, karmadhāraya, prathamā, Dvitiyā, upasarga* etc. Some terms were vague in common parlance as well as in grammar before Panini. But Panini first grammarian who uses them with a technical sense. These terms depend upon the derivative sense.

Of course Panini might have imitated the predecessors but he has newly adopted with technical sense for which *Aṣṭādhyāyī* is superior to others.

jainendra :-

The technical terms of *JVy* are shortest one. *Aṣṭādhyāyī* and *ṛktantra* were supplied materials (*upajivya*) for writing *JVy*. Due to shortness uncausative peculiar terms are supplied by *JVy*.

1. **Paninis technical terms in JV:-** J has adopted some T.T that they were technicalised in *Aṣṭādhyāyī* long ago. It is still though to be reigning supreme in the matters of brevity, clarity and comprehensiveness. J has not avoided to use terms that are found in the speaking language, they are *sarīkhyā, sarvanāma, adhikaraṇa, apādāna, sampradāna, karaṇa, karma, sat, kṛt, yuvā, hetu, Dvandva,*

anadyatana, it, pada, udātta, anudātta, svaritta, etc.

That are popular in the gramatical disposition.

2. **Panini's imitated T.T :-** There is a large set of terms which have been used in *JVy*. There is no semantic import. Still they represent a sense of phonemes. The terms are imitated from the *PVy*. basically. These are *aip, ep, spha, ta, up, uc, us, urī, Di, pa, ru gu ghi, eka, ni, gi, anya, yuṣmad aṣmad, sa, mri dri, tya, ap, bha, ip, kā, īp* etc . Likewise the *ep* is placed for Guṇa (a.e.o) of *PVy*. J might have accepted *e* (Guṇa letter) of the *PVy* and euphonic of *P*. This type of imitation has been dealt with *JVy*.
3. **Meaningful monosyllabic terms :-** Several terms have been used in *JVy* which have at best semantic import. These terms are monosyllabic ones. having their definite meaning and purpose. Meanwhile J uses *kha* for *lopa* means śunya which amounts to the same thing as *lopa*. We are looking here in the brevity of terms.
4. **Artificial meaningless term:-** J has tried to adopt brevity almost every where. P and C's used longer terms are adopted most precisely in *JVy*. Thus these terms are artificial and meaningless set than *PVy* and *CVy*. The terms like *bhu, jha, il, pra, nyak, ha, ra, ga, aga, gha, vya, hṛt, ki* etc. J uses 'Ji' for the P's *samprasāraṇa* and C's *ik yaṇaḥ*. In this type J's 'ga' is used for the P's 'Sārvadhātuka' and C's 'tīñ śit'. So J is fond of monosyllabic T.T.
5. **Self made terms:-** There are few T.T. in *JVy* which have not been used in *PVy* and *CVy*. The terms are *ñī, dhi dyu* and *khu*. These are technicalised for the brevity. J has only created the terms '*ñī*', used for P's '*bhāvakarma*' and C's '*bhāvāpya*'.

6. **Economical terms :-** J has used a large set of terms having economical background. Still he has used them in a way that they define their own preciseness and definite rules they play. Most important among such terms are *tha, ca ki ni, ra, da, mam, mu, dī, pa, bha, ti, vya* etc. 'dha' uses for the *Sarvanāmasthāna* of P and C's 'śisuṭi'. 'Ra' is used for the P's Dvigu and C's *Samikhyādi*. So J has gained in using economical *saṃjñās*.

Candra.

T.T. means purely *rūḍha* word which is shown and discussed grammatically for the common and proper name. CV has written '*cāndropajñamasajñakamī vyākaraṇam*' in CVy 2.2.68. But discussing apart and that possible meaning of the expression is dealt aside in that place. The variable non-technical terms of C's are described here.

1. **Non significant technical terms:-** C has a number of T.T. (*Samjñā*) which are not defined, The terms are *Samiyoga, Anunāsika, Samikhyā, lopa, luk, Hrasva, Dīrgha, pluta, udātta, Anudātta, Svarita, Guru, Laghu, Sampradāna, Karaṇa, Gotra, vā, saṃjñā, it, pada*, etc. It is observed from a study of technical terms used in the C's grammar without providing the sense. These terms are imitated from other grammars.
2. **Self understandable terms :-** There can be seen that most common terms which are not extremely artificial in nature are used by C. He has used some understandable word on the reason of non-technical in nature. The terms are understandable even on their own expression. These terms are *vahu, Madhyama, uttama, upāntam, ādhāra, ādya, virāma, para*, etc. For which the application of these terms fall short of restriction.

3. **Non understandable term :-** The substitution made by C in case of *Sambudhi*, *asam̐khyār̥th*, *asam̐khyā*, *Guruvāyate* etc. Without foremost basical rewrite (*purvoccaṛita*). Excess difficulties are arisen here. There is no clarity, so these are not suitable terms.
4. **C's use of indentical term :-** C has avoided the T.T. in place of making the meaning of expression has dealt P's terms. That is a type of indentical one. The simplicity and clarity has based on the indentical use. Direct meaning conditions have been supplied without intervention. These terms are *ādaic*, *ader̥*, *na sam̐ndhīyate*, *atar̥*, *tar̥*, *tiṇ-śit*, *tavyādiṣaṭkam* *prayojakavyāpāra*, *ñādī*, *dādhā*, *taratama*, *stri*, *yu*, *yacyaśisuṭi*, *śisuṭ*, *ig yaṇaḥ*, *sup* etc. The identifications (*sam̐jñī*) of *PVy* have been used as non-technical term in *CVy*.

PARIBHĀṢĀ

Correspondence table of *paribhāṣā* :-

P	J	C
"Ikogunaṣṭvārdhi" 1.1.3	"Ikastau" 1.1.17	"Iko aderi kriyārthāyāḥ" 6.2.1
"Ādyantau takitau" 1.1.46	"Tidādiḥ", "Kidantaḥ" 1.1.53,54	"Takitavā'dyantau" 1.1.13
"Midaco'antyātparaḥ" 1.1.49	"Paro'açomit" 1.1.46	"Midaco'antyātparaḥ" 1.1.14
"Ṣaṣṭhi sthāneyogā" 1.1.49	"Tā sthāne" 1.1.46	x
"Sthāne antaratamaḥ" 1.1.50	.....1.1.47	.....Ps 22
"Uraṇaraparaḥ" 1.1.51	"Rantoaṇuḥ" 1.1.48	"Rko aṇoralau" 1.1.15
"Alo'antysya" 1.1.52	"Ante alaḥ" 1.1.49	"Ṣaṣṭhyāntyasya" 1.1.10
"Nicca" 1.1.53	"Nīṭ" 1.1.50	"Nīṭ" 1.1.11
"Ādeḥ parasya" 1.1.54	"Parasyādeḥ" 1.1.51	"Ādeḥ" 1.1.9
"Anekāl śitsarvasya" 1.1.55	"Śitsarvasya" 1.1.52	"Śidanekāl Sarvasya" 1.1.12
"Tasminniti nirdiṣṭe pūrv-	"Ipkyavyavāye pur-	"Saptamyā pūrvasya"

P		J		C
asya"	1.1.66	vāparayoḥ"	1.1.60	1.1.7
"Tasmādityuttarasya"				"Pañcamyām
	1.1.67			parasya" 1.1.8
"Aṇudit savarnasya cāpratya "		Aṇudit svasyātmanā		"Utā savarga"
-yaḥ"	1.1.69	bhāvoyoataparaḥ	1.1.72	1.1.2
"Taparaḥ tatkālasya"	1.1.70	"	1.1.72	"Tā tatkālaḥ" 1.1.3
"Ādirantyena sahetā"		"Antyenetādiḥ"	1.1.73	"Adiritā samadh
	1.1.71			-yamaḥ 1.1.1
"Yena vidhi tadantasya"		"Yenāli vidhistadantādyoḥ"		"Vidhirviśeṣaṇānt
	1.1.72			-asya 1.1.6
"Acaśca"	1.2.28	.....	1.1.12	X
"Tasya lopah"	1.3.9	X		
				"Anamīśacihn
				-amit" 1.1.5
"Yathāsamkhyamanudesah		"Yathasamkhyam		X
samānam"	1.3.10	samaḥ"	1.2.4	
"Svaritenādhikārah"	1.3.11	.....	1.2.5	X
"Vipratishedhe param kār-		"Sparddhe param"		"Vipratishedhe"
yam"	1.4.2		1.2.90	1.1.16
"Samarthah padavidhiḥ"		.....	1.3.1	"Sup supaikār-
	2.1.1			tham" 2.2.1

"Paraśca" 3.1.2	"Paraḥ" 2.1.2	X
"Vā'sorupoastriyām" 3.1.94	"Prāktervāsamaḥ" 2.1.81	X
"Ikstipau dhātunirdeśe" 3.3.108.2	X	"Ikstipā svarupe" 1.3.96
"Asiddhavadatrābhāt" 6.4.22	.....4.4.21	"Prāgyuvoravu- gyugasiddham samānāsrāye" 5.3.21
"Purvatrāsiddham" 8.2.1	.....5.3.27	.....6.3.27

Paribhāṣā is one type of systematic grammatical process which has given the sign for better understanding the *sūtra*. The derivation is *pari + bhās + ac + ṭāp*. In the first *paribhāṣā sūtra* 'ikoguṇavṛddhi' P 1.1.3, it is written in the KV that 'Aniyamaprasaṅge niyama vidhiyate iti paribhāṣā'.

In the *Nyāsa* it is mentioned about the *paribhāṣā* in the *sūtra* P 2.1.1 that 'parito vyāpṛtā bhāṣā it i paribhāṣā'.

Durgasiṅgh *vṛtti* says that " *vidhau niyamakāriṇi paribhāṣā*'.

Swami Dayananda Saraswati says that " *parito vyapṛtām bhāṣāmi paribhāṣāmi pracakṣhyate*".

The prominent poet Magha says that-

"*paritaḥ pramitākṣhyarāpi sarvaviṣayam prāptavati gatāpratiṣṭhām/
na khlu pratihanyate kadācit sarvaviṣayam prāptavati
gatāpratiṣṭhām //*"

Paribhāṣās of *Aṣṭādhyāyī* are not more than sufficient for *sūtra sāhitya*'. Nagesabhatta has written the important *paribhāṣās* in

'*paribhāṣendu sekhara*' which is based on the concept of *sūtra*, *vārttika* and *bhāṣya*. Candragomi has written special *paribhāṣāsūtrāṇi prakaraṇam* in the end of the *CVy*. *Paribhāṣā* is adopted for proper and accurate scientific interpretation of grammar. Many many conflicts and doubts among the rules have been solved by *paribhāṣā* since this is an advantageous grammatical process.

Objervation-

1. ***Iko Guṇavṛddhī*** - *Guṇa* and *vṛddhi* are found used in the *sūtras* of grammar are ordained in place of *ik*. As per the meaning *PVy* and *JVy* are similar on the lexical part . *Anuvṛtti* is the basic part of the *Aṣṭādhyāyā*. This *sthānaniyama* interpretation is absent in *CVy*. The definition for *paribhāṣā* is written in the aphorism of *KV* '*aniyama prasaṅge niyamo vidhiyate*' .
2. ***Ādyantau takitau***- The *ṭit* and *kit* augments have been specified by this rule. J and C have modified this conditional rule. This *Sūtra* is codified as one lexicon in CS 1.1.13 "*ṭakitāvādyantau*" by alteration of *PS* rule. For which brevity is gained by interchanging the word. The *sūtra* of P is divided into two parts. "*yathāsamānyam anudeśa samānam*" procedure is used in *JVy*. So division is not necessary. But clarity is gained in JS . It can be said that P's device holds good, is better than others.
3. ***Mīdacoantyātparaḥ*** - The same meaning is understood in P.J and C. P and J are equal in sense. '*Anta*' has not been used in particular *sūtra* but is taken by *anuvṛtti*. *KV* is authenticated one for clarity as a commentary.
4. ***Ṣaṣṭhī sthāneyogā*** - *Adeśavidhāna interlude ṣaṣṭhī* is meant for different type of relation as *svasyāmi*..... etc. J's *tā* has been replaced

for the *p*'s *ṣaṣṭhī*. *P*'s *yoga* has been omitted in *Js*. Both are similar in accepting *prasaṅge* for *ṣaṣṭhī*, understood from the commentaries. Shortness and caprehensiveness have been implied in *JS* excepte *yoga*. Clarity is based upon the meaning strategy in *P*'s rule. *C* has omitted this aphorism which is understood from the *C* 1.4.18 "*lutaḥ ādyānām dāraurasah*", *C* 5.4.80 "*Vruvo baci*" etc. Without the maxims of interpretation grammar is difficult to be understood.

5. ***Sthāne antarātama-*** *P*, *C* and *J* have use this *sāḍṛsyavidhāna* rule. *CVy* has used this rule under *paribhāṣā sūtrāṇi prakaraṇam* except *vṛtti*. *Antarātama* controversial matter is very difficult to be understood without comentary. Both *P* and *J* have the same interpretation but *Cvy* is insufficient to elaborate the sense.
6. ***Uraṇa rapara-*** Similar meaning is stated by *P* *J* and *C*. *P*'s "*uraṇa rapra*" is defined as "*uḥ sthāne aṇ prasajyamāna eva raparaḥ veditavyaḥ*". Lexical system of *JS* in defining *anta* has been replaced for *P*'s *raparaḥ*. In *C*'s "*ṛko aṇa ralau*" rule , the substitution of *ṛ* and *!* is taken as *ra* and *la*. It is explained in the rule of *JVy* that '*ṛakāraḥkārāyo svasamjñoktā*'.
7. ***Aloantysya-*** *Antyavidhāna* maxim takes the plce of final letter in the genitive case. This condition is purely meant in the *Js* . "*ante al*" and *CS* "*ṣaṣṭhyāntyasya*". *JV* in concluding remarks has comprehensively discussed that '*titkinmita - stvavayavasambandhatānirdiśtasya vidhiyamāna antasya na bhavati*'. *P*'s "*alōant yasya*" is better aphorism in consideration to *C* 's '*ṣaṣṭhyā*'. So that is causative term for *antyasya* meant for the grammatical process.

8. ***ñicca*** - The *antya vidhāna* condition *ñicca* is exception by anticipation of "*anekālśitsarvasya*". Such condition is found in *JVy* and *CVy* as shown in corresponding table. C has used P's *sūtra* for *anuvṛtti* of *ādeśa*.
9. ***ādeḥ parasya- ādivarna vidhāna*** operation is to be made in the initial letter of the subsequent word. "*parasya ādeḥ*", has been used in *JVy* to minimise one letter in altering P's order. C has used only one word "*ādeḥ*" and the same meaning *parasya* is understood by *anuvṛtti* from the rule "*pañcamyām parasya*" C 1.1.8.
10. ***Anekālśitsarvasya***- The sense of P and C's maxim are same but C's has altered the rule "*śidanekāl sarvasya*" by changing the order. This *sarvādeśa vidhāna* rule is the concised manner for omitting the word '*anekāl*' in deriving the same by *anuvṛtti* of *al* from the rule in *JVy*. Although the omitting condition *sarvādeśa* is operated in the *sūtra* contexts such as "*astivruṇo bhruvaci*" J 1.4.124 and "*cakṣhya khyāñ*" J 1.4.125 etc. Hereby the *anekāl* condition is found wanting *JVy*. But by omitting the sense of usage, it has not done proper.
11. ***Tasminniti nirdiṣṭe pūrvasya and Tasmādityuttarasya***- Coordinating two *nirdiṣṭa vidhāna* rule J has made one rule for the same purpose whereas P and C have used two *Sūtras*. *Devanandi* has substituted *ṭp* and *kā* for C's *Saptami* and *pañcamī* which are used *tasmin* and *tasmat* in *Aṣṭ*. P's *pūva* and *uttara* are used as *pūva* and *para* in *CS* and *JS*. On account of meaning performace P,C and J are of equal persuasion dealt here whereas *ṭp* and *kā* for saving the syllable in *JS* and C's *saptamī* and *pañcamī* are of clear understanding.

12. **Aṇuditsavarṇasya cāpratyaya and Taparastatkālsya-**

Savarṇagrāhaka interpretation have been used by P.J and C. The *aṇ* letter and the letters having an indicatory *u* have been accepted for homogeneous letters. C has omitted the *aṇ* condition in acceptance of homogeneous letters. C's *savarga* and J's *sva* have been used for P's *savarna*. J has added the lexicon '*ātmanā 'abhavyo. ataparaḥ*' denoting for negative particle of P's "*taparstatkālsya*".

Kāla vidhāna paribhāṣā is omitted in the *JVy*. The letter *ta* after or before has been accepted for the same prosodial length or time. C's *tā* is used for P's *tapara* and is explained in causative sense for the same meaning of *tapara*.

13. **ādirantyena sahetā-** The founder of *pratyāhāragrāhaka* rule "*antyenetādiḥ*" J 1.1.73 is comparatively short in respect to the rules relating to P. *Antya* has omitted in *CVy* and conveyed clear and proper sense in grammatical language. C has added *madhyama* in the rule and keeps the same meaning .

14. **yena vidhi tadantasya-** The *vidhigrāhaka* rule has been implied same meaning in these grammars, the profounder of *JVy* has added new condition *al* with *ādya*. In the comment *ali ya vidhi sa tadādau bhavati'* . This *ādya* condition is purely linguistic C's use *viśeṣaṇa* is placed for P's *tad* wherefor clarity is gained in *CS*.

15. **Acasca-** The short, long and prolated sounds are to be applied in place of vowels. The same ophorism "*acaśca*" has been used by P and J. C has omitted this rule.

16. **Tasya lopa-** *Lopa vidhāna* condition of P's "*tasya lopa*" *sūtra*'s *tasya* (*tasya* is spoken about the it) is pure *paribhāṣā*. '*paritaḥ bhāṣyante*

iti paribhāṣā' but C 1.1.5 "*ānamśacihnamit*" is both *saṃjñā* and *paribhāṣā*. *Lopa* is used in the sense of elision in *Ṛg Veda* upwards but *asat* is philosophical substance. J has omitted this rule.

17. **Svaritenādhikāra-** *Adhikāra grahaṇa* rule "*svaritenādhikāra*" contains same meaning in both *PS* and *JS* , C has omitted this rule.

18. **yathāsamīkhyamanudeśaḥ samānam-** As per the lexical system of *yathākramatva vidhāna* rule J has used *samaḥ* in place of P's *samānam* and omitted the *anudeśaḥ*. C has totally avoided the rule but used the *sūtras* in context "*nandigrahādibhyo lyuṇini*" C 1.4.141, "*Lyutaḥ ādyānām dāraurasah*" C 1.4.18, "*Ecoayavāyāvah*" C 5.1.75, "*syatāsaullutoḥ*" C 1.1.59, "*tasthāsthānāmi tāntata nītasca*" C 1.4.28 etc. Due to clarity *PVy* is much better than the other.

19. **Vipratīṣedhe param kāryam-** The *Vipratīṣedha vidhāna* rule has similar meaning device in three grammars "*sparddhe*" has been used in place of *vipratīṣedhe* by J. This is a short term but not simple. C has used "*vipratīṣedhe*" *sūtra* in this context where *param* is derived as *anuvṛtti* process.

20. **Samartha padavidhi-** In *samasa vidhāna* interpreting aphorism, the word *samartha* is capable enough to explain the complete sense to have *samāsa*. P and J have similarly used this condition . This rule is absent in *CVy*.

21. **Paraśca-** This *paribhāṣā sūtra* stands in the *Pvy* and *JVy*. The similar meaning has been dealt in *JS* without *ca* in the *sūtra*. C has omitted this rule. But this *pratyayavidhāna* is necessary for *śabdaśāstra*.

22. **Vāsorupo astriyām-** The *āsarupavikalpavidhāna* rule is omitted in *CVy*. J's rule 2.1.81 "*prāktervā asama*" is comparable to P's

"vā'asarupoastriyām" whether the similar meaning stands upon this rule or not that is doubtful.

23. ***Ikstipau dhātunirdese iti vaktavyam***- C has used "*ikstipau svarupe*" for *dhātunirdeśa vidhāna*. *Vārttikakāra* has firstly given this interpretation. C's *svarupe* is used for *panini's dhātunirdeśe*. Both are equal conditioning apart of *sūtra sāhitya*. J omits this rule but has used *sūtras "prudruyauti sriyaḥ"* J 2.3.45, "*bhavateraḥ*" J 5.2.17, "*sasvidisvadisahe*" J 5.4.42, "*hante radhaḥ*" J. 5.4.106 etc. These rules have been followed by "*ikstipau.....*" *paribhāṣā*.

24. ***Pūrvatrāsiddham and Asiddhavadatrābhat*** - Both *asidhatva vidhāna* rules are used by C and J of course "*pūrvatrāsiddham*" rule implies same performance. C has modified next *Asiddha* lexicon on C 5.3.21 "*prāgyuvoravugasiddhami samānāśraye*". *Prāgyuvoravukyuk* has been used for P's and J's *ābhat*. *Samānāśraye* is used for P's and J's *atra*. Meaning is intended similarly by P,J and C.

Kāraka and Vibhakti

Correspondence table -

(Kartṛ Kāraka)

Svatantra Kartā p 1.4.54 J 1.2.125

(Karma Kāraka)

" Kartturipsitatamam Karma" "Kartāpyam" J 1.2.120

P 1.4.49

"Tathā yuktam cānipsitam" " J 1.2.120

P 1.4.50

"Akathitam Ca " P 1.4.51J 1.2.121

"Gativuddhipratyavasanārtha "Jñāgamyadyarthadheraṇi

sabdakarmakaṇāmaṇi Kartā nau"

karttāsaṇau" P1.4.52 J2.1.122

" sabde ca " J2.1.123

"HṛKroranya tarasyām" "Hṛkrorna vā" J 1.2.124

"Divah Karnma ca" P 1.4.43 . "Divah Karma" J 1.2.115

" Adhisinsthāsām Karma" "Karme vaadhisinsthāsaḥ"

P 1.4.46 J 1.2.117

"Abhiniviśaśca" P 1.4.47 J 1.2.119

"Upanvadhyāṇi vasaḥ" P 1.4.48 "Vasoanupadhyāṇi" J1.2.118

"Krudha druho rupaṣṭstayoḥ 'sagyośca Krudhidruhyoḥ'

Karma P 1.4.38

J 1.2.111 vr

(Karaṇa Kāraka)

" Sādhakatamamī Karaṇam" J 1.2.114

P 1.4.42

" Divaḥ Karma ca" P 1.4.43

" Divaḥ Karma" J 1.2.115

(Sampradāna Kāraka)

" Karmaṇā yamabhipraiti

"Karmaṇopeyaḥ Sampradānam"

sa Sampradānam" P 1.4.32

" J 1.2.111

"ṛcyarthānām priyamāṇaḥ"

" J 1.2.111

P 1.4.33

"Slāghannuṣṭhāsapāmi nīp-

" J 1.2.111

syamāṇaḥ" P 1.4.34

"Dhareruttamaṇaḥ" P 1.4.35

..... J 1.2.112

"Sprheripsitaḥ" P 1.4.36

"Karmaṇopeyaḥ Sampradānam"

J 1.2.111

"Krudhadruhersyāsuyārthānām

" J 1.2.111

yamī pratikopaḥ" P 1.4.37

"Rādhikṣyoryasya viprasnaḥ"

" J 1.2.111

P 1.4.39

"Pratyāñbhyām Sruvaḥ pūrvasya

" J 1.2.111

Karttā" P 1.4.40

"Anuprati gr̥ṇaśca" P 1.4.40 " J 1.2.111

"Parikrayaṇe Sampradānama- "Parikrayaṇam" J 1.2.113

nyatarasyām" 1.4.44

(Apadāna kāraka)

"Dhruvamapāye apādānam" "Dhyapāye dhruvamapādānam"

P 1.4.24 J 1.2.110

"Bhitrāarthānām bhayaheṭuḥ" " J 1.2.110

P 1.4.25

"Parājerasodhaḥ" P 1.4.26 " J 1.2.110

"Vāraṇārthānamipsitaḥ" " J 1.2.110

P 1.4.27

"Antarddhau yenādarsana- " J 1.2.110

michati" P 1.4.28

"Akhyātopayoge" P 1.4.29 " J 1.2.110

"Janikarttuḥ Prakṛtiḥ" " J 1.2.110

P 1.4.30

"Bhuvah prabhavaḥ" " J 1.2.110

P 1.4.31

(Adhikaraṇa kāraka)

"Ādhāroadhikaraṇam" P 1.4.45 J 1.2.116

The main fold relations between Nouns with Verbs are designated as to the proportional frequency of said modes of expression; Nouns are signified by Verbs so *kriyā* is *Kāraka*. The grammars have secured '*Vivakṣātaḥ Kārakāṇi Bhavanti*' J 1. 2. 110, CV 2.1.49. *Avivakṣātaḥ Kārakāṇi na bhavanti* is understood by this argument. This speaking phenomenon speaks of the particular process of *Kāraka*. The plain meaning of the word is any factor which contributes to the accomplishment on action, *Karoti iti Kārakam - Kriyānimittam kārakam*. The relation of a noun to another in a sentence is not *Kāraka*. A *Kāraka* must be construed with verb as the verse '*Kriyānvayitvam Kārakam*'.

Karakas are more extra linguistic or psychological, rather than linguistic or formal in nature as '*Gāṁ dogdhi payaḥ, Māṇavakamī panthānam prchati*' in P 1.4.51, C 2.1.143 and J 1.2.121. whose universal nature is automatically created by syntactic-semantic import. Basically *Kāraka* categories, are purely semantic in nature, holds this view in no small part because a lack of subtlety as *mitrāya kṛdhyati /mitram abhikrdhyati*. Dative case is implied according to P 1.4.37, C. 2.1.76 and J 1.2.11 and accusative case in P 1.4.38 C 2.1.76 and J 1.2.111.

"*Kāraka*" P 1.4.23 and J 1.2.109 is put in the locative case (we find *KV* and *JV* are of the view of the meaning condition. This rule has viewed different interpretations because-

- (ii) *kārake* states meaning condition-
- (iii) *Kārake* serves as qualifier (*viśeṣaṇa*) to the domain of *apādāna* etc. Each of six *kāraka* categories must also be assigned the term *kāraka*.
- (iv) *Kārake* is an *adhikāra* whereby the technical term *kāraka* is

introduced, its etymological meaning denotes, thing brings about an action.

There are six such *kāra*kas ablative (*apādāna*), dative (*sampradāna*), Instrument (*karaṇa*), Locus (*adhikaraṇa*), object (*karman*), agent (*kartru*). A careful study of all *kāra*ka categorization rules shows this position with clarity. A subtype of *kāra*ka categorization is also much clear and definable in respect to any action.

(1) Nominative Kāra

(a) The subject is absolute and unconditioned, it may thus be any kind of noun either substantive or adjective and is put in the nominative case as *Devadattaḥ pacati*, *sthāli pacati*. Cavoided the definitive example of *kartrkāra* while it is seen that "*kartari tṛtīya*" 2.1.62, it is defined that *caitreṇa kṛtam* in *kartari kāra*ke where *kartari kāra*ke has been written in the commentary of CV.

(b) The subtype of agent, namely causal agent is determined by P1.4.55 and J 1.2.126. C is silent, whereas on C 2.1.44 CV says, '*sāmarthyācca prajojaka vyāpāreṇaivāśya vyāpyatā bhavati vaktavyam*'.

As C is silent in the *sūtras* about the *kāra*ka it is surprising to note that the *vṛttikāra* has elaborately mentions the linguistical disposition what is *kartari kāra*ke, *sampradāna kāra*ke etc. This difference in the *sūtras* and *vṛttis* leads to speak of *sūtrakāra* and *vṛttikāra* are not same and one person.

2. Accusative kāra

(a) The object, which is specially desired by the agent to be

accomplished by the action. *Grāmam gachati* is supplied as the example in KV and JV. But comparative rule of C " *kriyāpye dvitīyā* C 2.1.43 is not actual substitute of *karma kāraka*. *Apye* is not clear for *karma* for which JV comments "*āpyatame sampratyayaḥ*". If *āpya* is considered as *karma*, perhaps in '*payasā odanami bhuñkte*', *payasā* is the object for *āpye*. So C's *āpya* is not clear for *Karma kāraka*.

- (b) Object of aversion is desired by the agent as *viṣam bhakṣayati*, *grāmam gachan vyāghram pasyati* are similar due to *kāraka* sense as shown by P,C or J. *Kāraka* is not supplied in CVy.
- (c) Some verbs have the faculty of admitting two objects at the same time as *gām dogdhi payaḥ* etc. Which is the counter part of object.
- (d) Some causative verbs take accusative, which is the subject of the verb in its primitive sense. It is put in the accusative case in casual as *satrun svargam agamayat*, *gamayaḥ māṇavakam grāmam* etc. There is diversity of idiom that is clearly seen in grammar.

In JV. 1.2.120 '*sarveṣu kārakeṣu apyagrahaṇa sāmārthyād āpyatame sampratyayaḥ*', this verse is the scientific elaboration of *karma kāraka*. JV has described accusative case in a śloka as-

"prāpyam viṣayabhutam ca nivṛtyam vikriyātamkaṁ"

karturśca kriyayā vyāpyamipsitānipsitetarat." //

3. Instrumental *kāraka*-

- (a) The conception of accompaniment and it is for this reason to accomplishment of the action that is called instrument as *dātrena lunāti*, *dānena bhogam* etc.

They convey the meaning of accompaniment, simultaneousness and nearness. whereas *karaṇa kāraka* written in CV 2.1.62, is not clear in vṛtti by dint of usual meaning condition.

4. Dative *kāraka*-

- (a) The object must be of the verb 'to give' the person whom wishes, is called dative. Its employment admits the dative of interest as *upadhyāyāya gāmī dadāti*. CV comments that *devebhyah puṣpam dadāti* in " *sampradāne caturthi*" C2.1.74. That is correct due to fourth tried. But it is purpose-oriented for salvation (*mokṣa*) as non-*kāraka*.
- (b) Some other verbs enumerated by grammarians such as *slāgh* (to praise) , *hnu* (to conceal), *śap* (to curse), *sthā*, (to stand), *dhāri* (to owe), *spṛha*, (to be desire), *krudha* (to be angry), *druh* (to injure), *irshya* (to envy), *asuyā* (to detract), *rādh* (to propitiate) and *ikṣh* (to look to) take dative case when construed so in the sense of likingness as *Devadattāya rocate modaka* is considered by vernacular of grammars.

It is discussed in the CV that *ruciyukte kārake* and *dhārayateruttamarṇe kārake* on C 2.1.74 and C. 2.1.75 that the dative is to be attached whereas CS is silent about it.

- C. The dative is construed when the compounded verbs *pratigrṇāti*, *anugṛṇāti* convey the sense 'answer or respond to praise as *hotre anugṛṇāti*, *acāryāya anugṛṇāti* etc.

Points out the direction of meaning, mostly it is employed in a metaphorical sense as *bhāryām irṣyati* and *śatena parikṛita* etc.

5. Ablative *kāraka*-

Ablative *kāraka* admits four types; such as ablative of separation, ablative of distance, ablative of expression, ablative of origin and cause.

- (a) The ablative denotes separation and disjoining from whence there is a withdrawal as *grāmad āgachati*, *yavebhyo gāmi vārayati* etc. These denote restraining, preventing, excluding from fixed point.

That is clearly defined in J 1.2.110 '*dhīrvuddhi*, *prāptipūrvaka visleśāpāyaḥ*, *dhiyākṛto apāya dhyapāyaḥ*, *dhī prāptipūrvaka vibhāga ityarthāḥ*, *dhī grahaṇe hyasati kāyapṛāptipūrvaka evāpāyaḥ pratiyate*, *dhigrahaṇe sarvaḥ pratiyate*, *dhruvam avicālam*, *avadhibhutam vā*, *dhyapāye sādhyā yad dhruvam tadapādānasamjñam bhavati*'. *dhī* is meant prominent application for ablative, *adharmāt jugupsate* etc are also included here for *dhī*

The restraining expression for separation is seen in two roots *vāryati* and *niṣedhayati* in CV 2.1.81. J has accepted only one root *vāryati* in J 1.2.110

- (b) ablative of distance is denoted by *upadhyāyāt antardhate*. PS joins special rule "*antardhau yenādarśanam ichati*" in p 1.4.28.
- (c) Ablative of expression is understood in a cause of fear, unbearable precepting by *caurebhyo bibheti* etc.
- (d) Ablative origin and cause is conceived as the origin or starting point, from whence some consequence has resulted as '*himavato gaṅgā prabhavati*' etc. For this expression PVy has considered special rules here p 1.4.30,31. J and C have solved by general rule of ablative.

6. Locative *kāraka*-

Locative serves to signify the sense of the action. The action may be in relation to agent or object. P, J or C define the *adhikaraṇa kāraka* as *adhāra* on substratum in P 1.1.45, J 1.2.116 and C

2.1.88 as *kaṭe āste, sthālyām pacati*, But with regard to the scope of varieties of this substratum, views are found to vary. It is generally taken to be of three kinds *aupaśleṣika, vyāpaka* and *vaiṣayika*. That has been discussed first time in *mbh. JV* states the *śloka* as division of *adhikaraṇa*.

"*Aupaśleṣikavaiṣayikaabhivyāpaka ityapi /*

ādhārastrividhaḥ proktaḥ katakāsatileṣu ca"//

P S, CS and JS are silent about it.

Vibhakti

One nominal ending relates to another nominal ending and verbal forms with causative *sup* affix is known as *vibhakti* which discriminates among the *dhātu, pratyaya* and *prātipadika*. It follows "*laḥ karmaṇi ca bhāve cākarmakebhyaḥ*" P 3.1.68 which denotes that an affix *la* is used after a transitive verb to express either in agent or object and after an intransitive verbs to express either agent or action.

Nyāsa says about *vibhakti* in P 1.2.44-

'*Vibhakti śabdaḥ supāmī vācakaḥ vibhāgavacano vā, kāraka saktir vibhāgaḥ vibhajyate prātipadikārtho anayeti kṛtvā* '

Padamñjari says in same rule-

'*vibhakti sabdaḥ supāmī vācakaḥ vibhāgavacano vā, kārakaśaktirvibhāgaḥ vibhajyate prātipadikārtho anayeti kṛtvā* '.

Let us now discuss about endings (*vibhakti*) introduced after the *prātipadika* p 1.2.45-46 and J,1.1 5-6. The denotatam of nominal endings may be expressed by means of a *tiṇī* 'verbal ending'

P.3.4.76, J 2.4.64 and C 1.4.1, *kṛt* primary affix P 3.1.93 and J 2.1.80, Secondary affix P 4.1.76 and J. 3.1.61 or compound. C is silent about *adhikāra* rule. There is clear issue of *kāraka* or non-*kāraka* relationship, expressed by a nominal endings.

The above select listing cited for nominal ending with their semantic definitions, syntactic constraints and co-occurrence conditions. P and C have discussed the order of enumeration *dvitīyā*, *trītiyā*, *caturthī*, *pañcamī*, *śaptamī*, *prathamā* and *ṣaṣṭhī*. JVy has added 'a' after the consonants and P has after the vowel of each letter of the word '*Vibhakti*' and has made separate technical terms. For which the following seven *Vibhaktis* are *vā*, *ip*, *bhā*, *ap*, *kā*, *tā* and *ṭp*.

A)- First tried-

1. The first tried is expressive of senses of subject and predicate. It may be any kind of noun either substantive or adjective. Meaningful nominal term construed with *miñ* ending word has been accepted first tried on to the rule "*Miñekārtha vā*" J.1.4.54. Cvy is more justified for when the sense is expressed "*arthamātre Prathamā*" the first case is to be employed C 2.1.93.
2. The first tried is employed for the person addressed, is put in the vocative. J has addressed *vodhyam* T.T. in J 1.4.55 "*Sambodhane Vodhyam*" for first tried as *he Devadatta āgacha*.

B) Second tried

1. Accusative case with genitive verb (relative) is stated by second tried as P 1.4.49, 50, 51 and J. 1,2,120,121 etc. CV is silent on the *Kāraka* till the important factor of *Vibhakti* section has been dealt on the central idea of *Kāraka*. The governing rule (not being

specified) "*Anabhihite*" has not been used in *Cvy*. Though *Kriyate Kaṭaḥ*, *Kṛtaḥ*, *Kaṭaḥ* are put under *Karman*. So second tried may be appropriate here.

2. A number of interjections are applied in the vernacular for which second tried is employed similarly as *dhik*, *antara* etc. in *KV* 1.4.48. *JV* 1.4.3 and *CS* 2.1.50, 51,52.
3. The chiefly applies a parts of speech to denote an action (*Karmapravacanīya*) as *anu*, *upa* etc. accepts second tried according to *P* 2.3.8. *Karmapravacanīya* has not been dealt in *JVY* and *CVY*. The expression of *Karma pravacanīya* is used for second tried in both grammars. In this sense *upasarga* and *gati sanjñā* have been restricted in *JVY*.
4. The length or time serves to denote a continuity of either, the second tried is employed in *PS* 2.3.5, *JS* 1.4.4 and *CV* 2.1.51.

C)- Third tried

1. The third tried has been styled as instrumental after its most usual employment of expression of the instruments fall on agent, yet, its starting point is rather the conception of accompaniment, *P* 2.3.18, *J* 1.4.29 and *C* 2.1.62, 63.
2. The third tried attends on the adjectives of equality, likeness, identity under the rule *P*. 2.3.19, *J* 1.1.73 and *C* 2.1.65. The example *Vrddho Yunā* of *KV* and *Antyenetādiḥ* of *JV* has denoted the sense of *saha*. *CV* is silent on this expression.
3. The third tried is employed in many instrumentals as the character of adjective such as *Prakṛti*, *Prāya*, *Gotra* etc. follows *Vṛttis* on *P* 2.3.18, *J* 1.4.29 and *C* 2.1.63.

4. The instrumental Introduced in length and time serve to denote in what time some thing is accomplished as *Māsenā Anuvāko Adhitaḥ*, *Māsenā Prābhṛtam Adhitam Krosene Anuvāko Adhitaḥ*, *Yojanena Prābhṛtam Adhitam* etc.
5. Quality and attributive circumstance denote either effective or defective. There the third tried is employed as per C 2.1.66 as *Kamandaluna Chatram Adraksit*, *Akṣṇā Kāṇa* and JV 1.4.31. P has used two rules P 2.3. 20,21. According to grammatical idealism shortness and clarity are based upon the CS 2.1.66 "*Lakṣaṇa*".
6. When a word denotes cause, takes third tried, such as *Vidyayā Yaśaḥ*, etc. Appropriate definition of hetu is found on the comment in J 1.4.32 *iha laukika Phalasāadhanayogyaḥ Padārtha hetu grhyate* and J. 1.2.126 "*Tadyojako hetu*". Cvy is silent on this comment.

D) Fourth tried

1. The dative case of the purpose or aim is of very fequent occurance. It may be made use of always. If one wants to denote dative, fourth tried is employed as *Devadattaya rocate*, *patye śete*, *randhanāya sthāli*, *rathāya dāru* etc. in J 1.4. 23. This sutra explains '*Kriyāyāpi Karmabhutāyā Yadāpyate tadapi sampradānam* with the example *patye śete*. While this example is given in CV 2.1.79 "*Tādarthyē*". In the great majority of cases the destination is purported by dative.
2. In same special cases the fourth tried is enjoined similarly by vernacular of same utterances of ritual *namaḥ*, *savasti*, *svadhā*, *svāhā*, *alam*, *vaṣat* and the word *hita*, the object of the root man etc. in PVY, JYV and CVY.
3. The fourth tried is employed from the notion of nominal action

(*bhāvavacaṇa*) after duty of infinitives. As they, however, are always felt as noun case as *yāgāya yāti*, *Pākāya Vrajati* etc. Also the dative serves the destination of purpose here under the rule P 2.3.15, J 1.4.25 but C takes all the usages under the rule "*Tādarthyē*".

E) Fifth tried

1. The fifth is employed in the ablatives, the commentry on J 1.4.37 are compared with one *sūtra* of C '*adhikaraṇe pyakhe karmaṇi kā Vaktavyā*' Ex- *āsane upaviśya prekṣate/ āsanāt prekṣate*, '*Praśnākhyānayośca 'kimi Devadatta vyākaraṇāt kathayati / vyākaraṇāt kathayati* 'yataścādhvakālapariched as stataḥ kā vaktavyā' Ex- *Gavedhumata sāṅkāśyam catvāri yojanāni and kārṭṭikyā āgrahāyaṇi māṣe*. These conditions are retained regularly in C 2.1.81 "*avadheḥ pañcamī*".
2. Same interjections are to be treated as ablative optionally for which the fifth case is employed for the ablative these come under P 2.3.29. 32 J 1.4.38 and 41. Thus, C has defined clearly the optionality by dividing the rules (C 2.1.84, 81,85,86). Fifth and Sixth cases in rule 81; second and fifth cases in 84; third, fifth and second cases in 85. and third and fifth in 86 are employed for the sake of the use of interjections.
3. Several kinds of parts of speech denoting to action *Karmapravacanīya* are appropriate to be treated as ablative and fifth tried employed similarly three grammarians .
4. JVy has accepted the opinion of *Jaina Ācārya Śridatta* in J 1.4.24 "*Guṇe Śridattāśyāstriam*" for fifth tried. Comparative *sūtra* of C 2.1.70 "*Guṇe vā*" is not *astriyām* as *jādyad vaddhaḥ, upalavdheḥ san* etc.

F) Sixth tried

1. The sixth tried is employed in the genitive; that is to mark belong to, partaking of and to qualify them. Concurrent constructions are *rājñah puruṣaḥ* etc. The fundamental notion of sixth tried is used as *sambandhe* according to *CVy*. This same idea has been classified *svasambhandhādi* in *KV* on p 2.3.50 and *JV* on J 1.4.57. Relating to properly with its owner the examples are touched every sphere of relation. Generally *CV* is reluctant to elaborate it in certain sense and this genitive cannot be compounded.
2. Several verbs are construed with a genitive . So sixth case is employed. some verbs denote owing, to ruling, illness, some giving, being, eating, drinking as offering to diety, some accept the object; *jñā* is construed with the genitive of the instrument, some verbs denote playing, betting etc. the above senses are used by P,C and J for sixth tried.

The words connected with the verbs having the sense of remembering, roots *daya* and *isa* are to be employed with sixth tried. They are governed in special rule by P 2.3.52 and J 1.4.59. Both the grammars in the *vṛtti* indicate the conditions emerged in the remaining senses come under *śeṣa*. If the *śeṣa* is appropriate here, what is the necessity of special rule ? Candragomi has accepted the conditions in the remaining senses of *śeṣa* in rule C, 2.1.95 "*Ṣaṣṭhī*" . So he is the most prominent one in this case.

3. The genitives are available to denote the agent or object with *KṚT* suffix equally.
4. Sixth tried has been employed by the sense of *ataśhartha* affix. This condition has been dealt by the *sūtra* of p 2.3.30

"*ṣaṣṭhyātasārtha pratyayena*" and J 1.4.39" *tātasārthe tyen*" . But C has performed C 2.1.81 " *avadheḥ pañcamī*" and the vṛtti in elaborated with *avadhivivakṣāyām tāsārthai rapī yoge pañcamī bhavatyeva*'.

5. Sixth tried has been used by the *enap* affix by p 2.3.31 and J 1.4.40. Cvy is silent on the sixth tried by *enap* affix in C 2.1.53.

G) Seventh tried-

1. The seventh tried serves to signify the locative case or the sense of action in p, 2.3.36.37, J 1.4.44.45, C. 2.1.88, 89 as *tileṣu tailam, goṣu duhyamānāṣu gataḥ* etc.
2. Seventh tried is used for some conjunctions with words according to p 2.3.39. 40, 43,44, J, 1.4.47,48,51,52 and the vṛtti on C 2.1.91; 92 as *mātari sādhu, keṣeṣu prasitaḥ* etc.
3. Specification is made by separating one from many by reason of its genius, quality and action, whether may be effective quality or defective in p. 2.3.41,38, J. 1.4.51,46 and Vṛtti on C, 2.1.92,91 as *kṛṣṇā goṣu sampannakṣi ratamāḥ and krosati prāvṛājī* etc.

Compound

Sup inflected word may be compounded with another *sup* inflected word. That is called *samās*, a T. T. This syntactical relation falls under the *samāsa*. This is varied upon the clear diversion of *ekārthyam* in C 2.2.1. Although this *ekārtha* sense is called as *samāsa* in *Candra Vṛtti*. The *Vṛttikāra* tries to Justify by saying *candropajñamasajñakam vyākaraṇam* that *cāndravyākaraṇa* is *asamijñaka*. Further it is said 'sa ca pṛthagarthānāmekārthibhāvaḥ samāsa ityucyate.' P's sense is retained in *JVy.* by providing a new technical term 'sa' for *samāsa*.

Compound comes under the structural domain of *sūtra* "*supsupaikārtham*" C 2.2.1 This rule is very clear self explanatory and dependable to understand the *samāsa*. P's rule "*sup saha supā*" P 2.1.4 and J 1.3.3 depending upon the condition *samartha*, are capable of connecting each other. *Samartha* is restricting- one in regard to wide condition *ekārtha*.

The enjoinder regarding the *padas* would be operative only if and when the *padas* have *samarthya* if not considered for grammatical operation or derivation . This *samartha* interpretation is explained as '*kvacidakartavyam samarthagrahaṇam kriyate, kvacicca kartavyam na kriyate*'. So in same places *samartha* is included unnecessarily, whereas at another place it is not done so even when necessary '*tatraikārthībhāvaḥ sāmartyam paribhāṣā catyevam sūtram abhinnatarakam bhavati*' this statement is quoted *Mbh* on P 2.1.1. *CVy* prescribes *ekārtha*, the sort form following the discussion made in '*Mahābhāṣya*'. So *samartha* is interpreted as *ekārthībhāva* and *ekarthībhāva* is *samartha*. Modern scholars like J.A.F. Roodbergen, Interpret the term as syntactic relation. B. Faddegon takes it as a logically connections and prof. stall as *samvandha* (grammatical relation).

S.M. katre interprets the term as semantically relevant and semantic substitute counter. Prof. Cardona has recently interpreted 'it as syntactic and semantic relation' etc. The traditional import takes, *patanjali* is reply *prthagarthānām padānām ekārthībhāva sāmāthyam ityuyate* on *Mbh* 2.1.11 *padavidhi* is stated there that the enjoinder could be either of one *pada* or more than one *pada*, it could be either regarding the preceeding *pada* on the following one. All such implications are available by splitting up the *padavidhi* as *padasya vidhi*, *padayor vidhiḥ*, *padānām vidhiḥ*, *padād vidhiḥ* and *pade vidhiḥ*. This grammatical operations are found in the verse of *Mbh* on P 2.1.1' *samartha - padayorayam vidhisabdena sarvavibhaktiyantaḥ samāsaḥ*'.

Non- paninian *Jaina* grammarian *Devandandi Muni* uses the *sūtra* " *samarthaḥ padavidhiḥ*" at 1.3.1. It is also explicit in the *Mahāvṛtti*, A commentary on *Jainedra Vyākaraṇa* by *Abhayanandi* says that " *dvividham sāmāthyam, ekārthībhāva vyapekṣābhāvaśca*". *cāndra vyākaraṇa* has made it *ekarthībhāva*, one fold of *samartha*.

Different types of important functions are discussed here for consideration

1. The specification of compound

Clarity is the basic part of *Vyākaraṇa*. *Samāsa* has been used as considerable word in *vṛāhmaṇas* and *prātisākhya*s before *Panini*. In the sense of ' to throw ' or 'put together'. ' add', combine' e.g. '*ubhāvanatu samasyetām*' in *Aitareya vrahmana* Vi. 89.3.etc. Thus in *Vājasaneyā prātisākhya* i.27 we found '*tiṅkṛttaddhitacatustayasya samāsaḥ*'. According to commentator *catustayasya*, *samasaḥ* means compounds comprising of four classes but *catuṣṭayasya* may also have been used in a technical sense. In the *Kātantra* school *catuṣṭayasya* is explained thus

"sabdānāmi sādhanam yatra kārakāṇām ca nirṇayaḥ ।

samasastaddhitoyatra sa catuṣṭaya ucyate " ॥

Samāsa has been adopted several times in *PVy* but not defined there. J uses "sa" 1.2.2 as abbreviated form of *samāsa* and which is defined 'padasamudāye sa samjñā na pratyekamiti'. C considers "ekārtham" in 2.2.1 the short form of *ekārthībhāva* of *Mbh* . But *CV* has not explained the word *ekārtha*.

The six varieties of compounds have been specified in the *Bṛhad devatā* ii. 105 - 106

"Dvigurdvandoavyayībhāva karmadhāraya eva ca,

pañcamastu bahubīhiḥ ṣaṣṭhastatpuruṣaḥ smṛtaḥ ।"

Here the six varieties of compounds found in P and J are discussed. The controversial word pertaining to the name *ekārthyam* is used in *CVy*. *CVy* has governed serially the compounds *avyayībhāva* upto *bahubīhi*.

We find, *Panini* begins with 'avyayībhāvaḥ' P 2.1.5 and continues successively up to P 2.1.21. That is very clear in the meaning, where *avyaya* use is prominent part of the compound. *Anvartha samjñā ceyam mahatī purvapadārtha prādhānyamavyayībhāvasya darśayati*, is noted under KV P 2.1.5. The same statement is written *pūrvapadaprādhānyenca hasasyābhidhānavasāt* in JV 1.3.4. J uses 'ha' for *avyayībhāva* in J 1.3.4 Probably because he has taken the last letter of the alphabet. The circular of *Avyayībhāva* compound contains in J 1.3.5. to 1.3.18 and C 2.2.2 to C 2.2.14 .C has not used the *avyayībhāva* who uses *asamkhyārtha* instead. It may be mentioned in this *sūtra* context, "saradādibhyo asamkhyārthe" C 4.4.90. " he

saradādeḥ" J 4.2.109 and "*avyāībhāve saratprabhṛtibhya*" P 5.4.107. An *avyayībhāva* compound is also neuter gender due to P 2.4.18, J1.4.94. This specific use may not in *CVy*. If "*tannapumisakam*" C 2.2.15 denotes neuter gender for *avyayībhāva* compound and it is known from the *vṛtti* '*yadetadatikrāntam tannapumisakalingam veditavyam*'. Before the rules of C 2.2.15 *avyayībhāva* compound rules are dealt. The main rule of *avyayībhāva* compound states that *asamīkhyā* is employed in the sense of *vibhakti*, *samīpa* etc. in C 2.2.2. The first of its elements is the main or independent of which is to be depended upon by other part.

Tatpuruṣa is taken as one class comprising of certain type of compounds known by that name. The self analysis is '*tasyapuruṣaḥ*' *tatpuruṣa* by *ṣaṣṭhī* compound. From the *sūtras* P 2.1.22, J 1.3.19 and C 2.2.16 the *tatpuruṣa* compound contains in the Paninian and non-Paninian strategy in the context up to the *sūtras* P 2.2.23, J 1.3.86 & C 2.2.46 where *bahubīhi* compound begins. J uses T.T. "*ṣam*" in J 1.3.19 for P's *tatpuruṣa*. Probably accepting the last letter of *Tatpuruṣa*. This is to discussed in *KV* 2.1.22 and similar verse '*uttarapadārthapṛadhānatvaṃ ṣasasyābhīdhānavasāt*' contains in *JV* 1.3.9. Although C is silent on it, yet he combines the *tatpuruṣa* rules C 2.2.16 to C 2.2.19. *Kat* is substituted for *ku* in *uttarārthe* when a word beginning with vowel follows, "*koḥ kadcyuttarārthe*". C 5.2.119. Still *uttarārthe* is understood in the sense of *tatpuruṣa*.

Karmadhāraya the word is self explanatory. '*karma kriyānavayam dhārayatīti*'. The master grammarian panini explains "*Tatpuruṣa samānādhikaraṇaḥ karmadhāraya*" P 1.2.42. The case of each member of which is same in *Tatpuruṣa* compoud, that is called *karmadhāraya*

or appositional determinative compound. J calls it 'ya', the last syllable of *karmadhāraya* is taken in " *Pūrvakālaikasarvajaratpurāṇanavakevalam yaścaikāśraye*" J 1.3.42. *Karmadhāraya* means the subject holder where the entire word becomes connected with the verb by means of the same action of both the words. C is silent about the name of *karmadhāraya*. When *puruṣavyāghra*, *mukhakambala* etc. in CV 1.3.51 and *kṛṣṇakambala*, *lohitaśāṭi* etc. in CV 1.3.52 compounds are used in the sense of *karmadhāraya*. CV 1.3.52 explains '*ubhayorviśeṣaṇatve kasya pūrvanipāta itī cet pradhānadravyapekṣayānvarthasya nicogunaṣya pūrvanipātaḥ*' and '*viśeṣyaviśeṣaṇayoḥ samjñā atra vṛttau uktā*'.

The sense is that of *Taddhita* affix, or when an additional member comes after the compound or when an aggregate is called *Dvigu* compound in "*saṁkhyāpūrvō dvigu*" P 2.1.52. This numeral determinative compound is fixed as 'ra' in J 1.3.47. 'Ra' is chosen for the last letter of *samāhāra* in the sense of aggregate. C has used *saṁkhyādi* many times in C 2.2.74, 2.3.23, 2.4.11, 4.1.38, 70 etc for the particular sense of *Dvigu*. Again the specific mention of neuter gender is to be used when the numeral begins in the compound, C 2.2.76, 49 which are operated in *PVy* and *JVy*.

A compound which does not come under any one of the rules of compound, that is *Bahubrīhi*" śeṣo bahubrīhi" P 2.2.23. Again *bahubrīhi* is a compound where more than one syntactically related word combines together to yield a nominal which serves as a qualifier to something other than that which is denoted by its own constituents " *Anekamanyapadārthe*" P 2.2.24 , J 1.3.86. J calls it as 'ba' probably because of considering the first syllable of *bahubrīhi*. C uses many times *anyārtha* for *bahubrīhi*. In clear case P refers to the affix *nīp* that

is not employed to denote the feminine, after a *bahurīhi* compound ending in "ano bahubrīhi " P 4.1.12 the same meaning is dealt in C 2.3.12 also.

Dvandva is the reduplication of *dva* and means two by two. Two or many pairs, direct or indirect, immediate syntactic relations are to be combined together. This syntactical relation is indicated by C in mutual conjunction '*itaretarayoga*' and aggregate (*samāhāra*). C indicates four meanings *samuccaya*, *anvācaya*, *itaretarayoga* and *samāhāra*. This compound is paraphrased "*cārthe dvandva*" P 2.2.29 and J 1.3.92 CVy has used *cārthe* in the particular sense of *dvandva* where the division and composition of *cārtha* is clearly written in CV 2.2.48 '*cārthā bahavaḥ, samuccaya anvāccaya itaretarayogaḥ samāhāraśceti, itaretaryoge samāhāre caikārthībhāvaḥ sambhavati, na samuccaye nāpyanvāccaye*'. Again many kinds of functions are treated in the name of *cārtha*, as the affix *vun* comes in the sense of *bhāva* or *karma* in the *cārtha* compound, C 4.1.149 etc.

By dint of particular evidence it may be assured that the compound is specified everywhere. CVy could have noted the compound relating to operations and restrictions. These indications are the specification of compound in CVy.

2. The indication of *samartha* in compound-

Samartha theory is applied in *samāsa*, *kāraka*, *kṛt*, *taddhita* etc. *Samartha* is the immediate relation between one with another part according to the tradition of preceptor, otherwise non-compounding phenomena abounding in the language contemporary may be used in P to J. The term *samartha* has been found in Vedic literature,

prāṭisakhyas etc. The concept of Paninian tradition is imitated from *Atharva pratiśākhya*-

"Upasarga pūrvam ākhyātam yatrobhābhyām samsayate ।

sāmarthyam ubhoyas tatrāsāmartheṣu vighrahaḥ ॥ " (1.1.1311)

Syntactic relation vis a vis *samartha* has been indicated in every compound. In the *avyayībhāva* compound *yathāvṛddham*, the indiclinable word *yathā* is compounded with a word ending in case inflected affix when it does not denote likeness in P 2.1.7, J 1.3.6 and C 2.2.3. In *kaṣṭaśrita* of P 2.1.24 and C 2.2.16, *Dharmaśrita* of J 1.3.21, the word *kaṣṭam*, a nominal ending in second case affix is syntactically related to *śritaḥ* in *tatpuruṣa* compound. That is *samartha* hence through the objective case. *Pañcagavadhanaḥ* of P 2.1.51 J 1.3.46 and C 2.2.18 (*pañco gāvo dhanam yasya*) whose wealth consists of five cows. This aggregate is to be expressed with a same case-inflected word for compounding in *Dvigu* sense. A case inflected word denoting the qualifier, is compounded with a case inflected word denoting the thing thereby qualified in same case of P 2.1.57, C 2.2.18 and J 1.3.52. That is *samartha* in *karmadhāraya citraguḥ* > *citrāgāvoyasya saḥ* is the *samartha* in the *bahubrīhi* compound of P 2.2.24, C 2.2.46 and J 1.3.86. otherwise *lohitagaṇgam* is *asamartha* in *bahubrīhi*. Although both are syntactically related, the compound is denoting another new thing from compounding word in *bahubrīhi*. *lohitagaṇgam* denotes the meaning of compounding word. That is *samartha* in *Avyayībhāva* compound. *Plakṣaścanyagrodhaśca* > *plaksanyagrodhau* is *samartha* in P 2.2.29, C 2.2.48 and J 1.3.92. Whereas JV commenting *gāmasvam puruṣam paśumaharahanayamāno vaivasvato na tṛpyati* is *asamartha*.

This example is the community of reference (*samuccaya*).

The notion of *samartha* is very old form of yaskas *nirukta* to new grammarian Bhatoji's *siddhāntakaumudī*, though its implication and application varied from sentence to compound formation and from syntactic relation to semantic one.

3. The splitting (*yogavibhāga*) of *sup supā*-

The method of *yoga vibhāga* is mainly resorted to the definite purpose of *iṣṭa sidhi*. A single rule of *sūtrapāṭha* is bifurcated by *Katyayana* and *Patanjali*. Splitting has been suggested about 25 times by *Katyayana* and 70 times by *Patanjali*. This is altogether new phenomena of *Katyayana* and *Patanjali*, for which obtaining desired result may be accomodate new facts. "*saha supā*" may not be admitted as a separate class of compound approved by *panini*. '*sup supā*' is a special class compound admitted by *patanjali*. Splitting of this *sūtra*, two types of *anvaya* have been created, one is '*saha sup samasyate samarthena*' another '*supā saha sup samasyate*'.

Desiring new fact a case inflected word may be compounded with a word where it is connected in the specific sense. The splitting aphorism '*saha sup samasyate samarthena*' has taken three words *sup* from *sūtra* P 2.1.2, *samasyate* from *sūtra* P 2.1.3, J 1.3.2 and *samarthena* from *Sūtra* P 2.1.1. or J 1.3.1. This complete aphorism applies to compound like *anuvyacalan*, *anuprāvarsat* etc. "*sup supaikārtham*" C 2.2.1 can be independently splitted here.

Second context '*supā saha sup samasyate*'. a *sup* inflected word is compounded with another *sup* inflected word in the domain in of

P 2.4.1, J 1.3.3 and C 2.2.1. The result of this aphorism creates *adhistri*, *upakumbham* etc.

Split up into two rules just for the sake of explaining the necessity of formation of certain words which are otherwise not good .

4. The order of connecting compound-

Karmadhāraya and *Dvigu* are connected with *Tatpuruṣa*. For which these two compounds are the sub types of *Tatpuruṣa*. From collection of so many examples both compounds were not distinguished from *Tatpuruṣa*. *Pañcarājāṃ > pañcānām rājānām samāhāraḥ > pañcan + rājan + tac iti*.

The affix *ṭac* is added with the nominal stem ending *rājan*, *ahan* etc. In *Tatpuruṣa* compound, *Pañcarāja* is a *Dvigu* compound, which deals with the same operation of *Tatpuruṣa*. Next the *Dvyahaḥ > dvyorhnoḥ samāhāraḥ > dvi + ahan iti*. *Ahna* is the substitution of *ahan* added here by the rule P 5.4.88 J 4.2.90, where as this substitution is restricted by the following *Tatpuruṣa* compound rule P 5.4.89. J 4.2.91. *pañcagavam > pañcānām gavām samāhāraḥ > pañca + go iti*, In this derivation, the affix *ṭac* is added at the end of *Tatpuruṣa* compound P 5.4.92. J 4.2.94. So *Dvigu* is fully connected with the *Tatpuruṣa* compound as contact compound. C has avoided the naming part of compound.

A compound may be *tatpuruṣa* when the case of each member is the same, that is called *karmadhāraya*. So this close contraction is ordered by the *sūtra* P 1.2.42, J 1.3.44. C omits the *saṃjñāpart* but contact is known from the *sūtra* context. The rules of *Tatpuruṣa* have

been appropriated in *karmadhāraya*, *śreṇīkṛtāḥ*, *pugakṛtāḥ*, *ukakṛtāḥ*, *nidhanakṛtāḥ* etc are compound by rule P 2.1.59, J 1.3.54, C 2.2.18 as *Tatpuruṣa*. These compound retain their original accent in *karmadhāraya* compound by P 6.2.46. likewise *katara kathāḥ*, *katama kathāḥ* etc of P 2.1.63, J 1.3.58, C 2.2.18 *Mahānavamī* P 2.1.61, J 1.3.56, C 2.2.18, *ibhapotā*, *ibhayuvati*, *agnistokaḥ* etc of P 2.1.65, J 1.3.60, C 2.2.18 are treated masculine in a *karmadhāraya* by P 6.3.42, J 4.3.25, C 5.2.39. So *karmadhāraya* is a close contact compound by the order of remaining examples.

5. The diversion of compound and non-compound-

A noun is compounded with another noun by the rule P 2.1.3, J 1.3.3, C 2.1.1 upto P 2.2.33, J 1.3.109 and C 2.2.48. *Stokānmukta*, *alpānmukta*, *abhyāsadāgata durādāgata* etc. are compounded by the rule P 2.1.39, C 2.1.87, J 1.3.34. By the rule P 2.4.74, C 2.1.39 and J 1.4.142 the ending of *prātipadika* are elided. Therefore, in forming the compound of *stokāt muktaḥ*, the ablative ending required to be dropped. But here before the second member of compound the ablative endings are not elided by P 6.3.2., J 4.3.121, C 5.2.2. The diversion of compound is original. Second aspect of compound *āpāṭaliputram*, *ākumaram* etc, are compounded by P 2.1.13, C 2.8.7 and J 1.3.10 when the sense of *anī* denotes to limit exclusively or limit inclusively with the nominal stem ending in fifth case affix. Otherwise *ā pāṭaliputrāt* and *ā kumārebhyo* are not compounded.

Non- Compounding diversion is seen in the sense of compound. *chātrāṇām pañcamaḥ*, *chātrāṇām daśamaḥ*, *kākasya kārṣṇyam*, *phalānām suhitaḥ* etc are not compounded by P 2.1.11, C 2.2.23 and J 1.3.75 when a nominal stem ending with sixth case affix is not

compounded with a word having the sense *purāṇa*, *guṇa*, *suhita*, *artha*, *sat* etc. Again it requires discussion here that *kaṣṭam śrīta samīkūlayākhaṇḍa*, gave *hitam*, *vṛkebhya bhayam*, *rājñāḥ puruṣaḥ*, *akṣeṣu saundhaḥ* etc are compounded in *Mbh* P 2.1.1 due to the syntactical relation. Which are regulated by *sutrakāras* in P 2.1.24, 36, 37, 40; 2.2.8, C 2.2.16, 22, J 1.3.21, 27,31, 32, 35,70. *Paśya devadatta kaṣṭam, śrīto viṣṇumitro gurukulam ; Āgaccha tvam māṇavakebhya, bhayam devadattasya yajñadattaḥ ; tiṣṭha tvam samīkūlayā, khando dhavati muṣalena; sukham gobhya, hitam devadattasya ; bhāryā rajño, puruṣa Devadattasya; kusalo devadatto akṣeṣu, soundhaḥ pivati pānāgāre* ; According to following rules those are compounded whereas without syntactic relation non-compounding phenomena abounding in the language contemporary.

6. The Irregularity in compound-

A lot of compounds are used in the language which are irregular in nature. They are regulated to acknowledge the use by the grammarians, some instances are three *sūtras* of *Avayayībhāva* and *Tatpuruṣa* compound. The words *tiṣṭhadgu* etc are all irregular substituted in preceeding nominal stem. The masculine and *samāsānta* affix *Āyatigavam*; *sānac* in *luyamāna yavam, pūyamānayavam* ; seventh case *aluk* in *khaleyavam, khalevusam*; denoting another thing (*anyapadārtha*) in *pūtayavam, pūyamānayavam, samhṛtayavam, samhriyamānayavam, samhṛtabusam, samhriyamānabusam.....etc.* are irregularly added for compounding. Likewise *pātresamita* etc. are irregular *tatpuruṣa* compounds from relating to *Gaṇapāṭha* in P 2.1.48, J 1.3.43, But CV 2.2.16 comments '*pātresamitādināmapi yesāmaluk tāni vākyaṇi, na caisām samāsāntaramasti prthagarthatāyāmadoṣaḥ*. The words

mayvūravyamāsaka etc are under *tatpuruṣa*, where they are irregular in composition shown P 2.1.72, C 2.2.18 and J 1.3.66. CV has shown a very few examples of *mayvūravyamāsaka gaṇa*.

It is understood that the *Nipātana* rules are dealt similarly in *PVy* & *JVy*.

7. A glance of optionality in compound-

The optionality is the governing rule in the *samāsa* chapter in *PVy* & *JVy* of P 2.1.11 and J 1.3.9. The rule is absent in *CVy*. All the rules of compounding given here are afterall optional. The rules preceding to this rule are to be treated as invariable compounds (*nitya samāsa*)

The word *apa*, *pari bahis* and indeclinable ending in *añchu* may optionally be compounded with a nominal stem ending in the fifth case affix in *Avyayībhāva* As *apatrigarttam vṛsto devaḥ* or *opatrigartebhyo vṛsto deva* ; *paritrigartam* or *paritrigartebhyo*; *bahirgrāmam*, *bahir grāmāt* ; *prāgrāmam* or *prāgrāmāt*, are optionally compounded. Optionality also takes place in case of *Avyayībhāva* and *Tatpuruṣa* in P 2.1.18, J 1.3.15 and C 2.2.11. The word *pāra* and *madhya* may optionally be compounded with a word ending in sixth case affix as *pāregaṅgam*, *gaṅgāpāram*; *madhegaṅgam*, *gaṅgāmadhyam*. The optional usage is given in P 2.2.3. and CV 2.2.18 between *karmadhāraya* and *ṣaṣṭhī samāsa* also. As *dviṭīyam bhikṣāyāḥ* > *dviṭīyabhikṣā* is *karmadhāraya* and *bhikṣādviṭīya* is *ṣaṣṭhī samāsa*. J has not shown the form *bhiksadvitīya* which comes under the *ṣaṣṭhīsmāsa*. This may lead to the suspicion of non-use of the form at the time of J.

P uses *vibhāṣā* for compound against non-compound, secondly *vā* for two compounds, thirdly *anyatarasyām* for obtaining two compound

with non-compound. C and J have used only *vā* for optionality. Although *vahula* of C's wide spread term denotes optionality also.

8. The ingenious pregnancy of compound-

There are a few ingenious appropriations in *samāsa* section which have been used in *PVy*, *JVy* and *CVy*. "*samartha padavidhi*" P 2.1.1 and J 1.3.1 and "*saha supā*" P 2.1.4 and J 1.3.3 . In this case C combines one rule "*sup supaikāṛtham*" C 2.2.1, the important fact *sup* inflected word is compounded another *sup*-inflected word in linguistic consideration *ekārtha*. *Samartha* has been divided into *ekārthabhāva* and *vyapekṣā* in *PVy* and *JVy* thus this leads to a serious controversy.

P mentions generally these regional variations through the linguistic terms *vibhāṣā*, *anyatarasyām*, *vā*, He has never attempted to restrict the growth of Sanskrit. C and J have used only *vā* in similar case. The important fact due to semantic and morphological background the *sūtras* of P and J are self understandable . "*dvitīyāśritātītapatitagatātysta prāptāpannaiḥ*" P 2.1.24, J 1.3.20, 21 "*svayam ktena*" P 2.1.25, J 1.3.22, "*khaṭvā kṣepe*" P 2.1.26, J 1.3.23 "*sami*" P 2.1.27, J 1.3.24, "*kālāḥ*" P 2.1.28, J 1.3.25, "*Atyantasamīyoge ca*" P 2.1.29, J 1.3.26, "*Ṭṛtīyā tatkr̥tārthena guṇavacanena*" P 2.1.30, J 1.3.27, "*Pūrvasadruśa samonārthakalahanipuṇamiśraślakṣaṇaiḥ*" P 2.1.31, J 1.3.28, "*karṭṛkaraneḥkr̥tāvahulam*" P 2.1.32, J 1.3.29, "*kr̥tyairadhikārthavacane*" P 2.1.33 "*Annena vyañjanam*" P 2.1.34, J 1.3.30, "*pañcamī bhayena*" P 2.1.36, J 1.3.32, "*Apetāpoḍhamuktapatitapatrastairalpasah*" P 2.1.38, J 1.3.33 "*Saptamiśaundaiḥ*" P 2.1.41, J 1.3.36, "*Dhvāṅkṣeṇa kṣepe*" P 2.1.42, J 1.3.42..... etc. These rules are combined into one rule in "*kāṛakam vahulam*" C 2.2.16. This is meaningless, raises controversy. Even CV of C 2.2.16 is not sufficient to solve the semantic existence.

About the semantic and morphological change J follows *PVy*.

In compound formation, "*Rajānantādīṣuparam*" P 2.1.31, J 1.3.96, "*Dvandve ghi*" P 2.1.32, J 1.3.97, "*Ajādyantam*" P 2.2.33, J 1.3.99, "*Alpāctram*" P 2.2.34, J 1.3.100 etc, it is understood that P has shown clear derivation whereas J minimising the rules, has shown less clarity and C is lacking behind in giving clear understanding in compound C is poor in such thing. The systematic treatment of grammar is ingenious.

Primary Suffix

1. *Aka*

A. *Ṇvul* P 3.1.133 C 1.1.139 *ṇvu* J 2.1.106

- i. From a verbal root, the affix *ṇvul* is employed.
- ii. *Ṇvul* of P and C and *ṇvu* of J are used to get actual affix *aka*.
- iii. *Vṛddhi* is substituted in the end vowel of the stem having an indicatory *ṇ*. (P 7.2.115, C 6.1.9, J 5.2.4)
- iv. 'L' indicates acute accent by P 6.1.193, C is silent on the *anubandha* J omits it as he does not deal with accent.
- v. *vu* stands for substitution *aka* in these grammars.

(P. 7.1.1, C 5.4.1.J 5.1.1.)

- vi. Vedic age was far aback in J's time. So / is not used in this affix.

vii The form:

Kāra = *kr* + *ṇvul* (by P), *ṇvu* (by J) *pācaka* = *pac* + *ṇvul* (by C)

" = *kār* + *vu* P 7.2.5, J 5.2.3 " = *pāc* + *vu* C 6.1.9.

" = + *aka* p 7.11. , J 5.1.1, " = *pac* + *aka* C 5,4,1

However the feminine forms *nartaki*, *sayika* etc. were allowed from the affix *aka* ending. So here the feminine forms are appropriate.

kārikā = *kāra* + *ṭāp* P 4.1.4, J 3.1.4, *pācikā* = *Pācaka* + *ṭāp*

C 2.3.15

" = *kārika* + *a* P 7.3.44 J 5.2.50, " = *pācika* + *ā*
C 6.1.70

" = *kārikā* P 6.1.101, J 4.3.80, " = *pācikā* C 5.1.106

B. *ṣvun* P 3.1.145 C 1.1.157 *ṭvu* J 2.1.119

- i. The affix *ṣvun* comes after the verb denoting artist.
- ii. The *it nakāra* makes *antodāṭṭa* by P 6.1.197. J does not use it as he does not deal with accent .
- iii. *Ṣ* indicates the feminine affix according to P 4.1.41 and C 2.3.36. *nīṣ* is employed for *udāṭṭa* accent in *KV* 5.4.113 but *c* is silent on this.
- iv. The same feminine affix *nī* is added for the indicative letter *ṭ* according to J. This type of modification, may be for prohibition of the accent.
- v. *vu* operates the substitution *aka*, (P 7.1.1, C 5.4.1., J 5.1.1.)
- vi. In the case of indicative letter, J does not use *Ṣ* in the affix. This *ṭvu* affix is shorter than *ṣvun*.
- vii. **The form :**

nartaka = *nṛt* + *ṣvun* (by P & C) + *ṭvu* (by J)

" = *nart*+ *vu* P 7.3.86, C 6.2.4.....+ *vu* J 5.2.83

P 1.1.51, C1.1.15 J 1.1.48

" = " + *aka* P 7.1.1., c 5.4.1..... J 3.1.18

nartakī = *nartaka* + *nīṣ* P 4.1.41, C 2.3.36..... + *nī* J 3.1.18

" = *nartak* + *ī* P 6.4.148, C 5.3.149 J 4.4.36

C. *van* P 3.1.149.C 1.1.158J 2.1.112

- i. The affix *van* is employed with the roots *pru*, *sru*, *lu* in the sense of repetition in good performace.
- ii. The similar affix *van* is employed for the substitution *aka* in P,C and J.
- iii. on the use of *nakāra* in *van* affix, all the *vr̥ttis* on P,C & J are totally silent although P 6.1.197 is denoted acute accent before having the *anubandha* *n*.
- iv. The form found in the *vr̥ttis*.

Pravaka = *pru* + *van* (by P, C & J)

" = *pro* + *vu* (P 7.3.84, C 6.2.1. J 5.2.81)

" = *pro* + *aka* (P 7.1.1., C 5.4.1, J 5.1.1.)

" = *prav* + " (P 6.1.78, C 5.1.75, J 4.3.66)

D. *vuñ* P 3.2.146 F.F. CV1.2.96 *vuñ* J 2.2.127

- i. The affix *vuñ* is added to the verbs in the sense of (*tacchila*) *havit*.
- ii. Ñ of P and J, denote *vr̥ddhi*.
- iii. *Aka* is subsituted for *vu* (P 7.1.1., C 5.4.1., J 5.1.1.)
- iv. C has dealt *nvul* affix for the only form *nindaka*, other finished forms are codified obviously.
- V. P and J have accepted *vuñ* to restrict the *tr̥jādi* affix by the rule "*vā'sourpo astriyām*" P 3.1.94 as per the discussion in the *vr̥tti*, C has used only finished form.

vi. P and J are clear in interpretation when *kleśita*, *kleśa*, etc forms are not in the sense of havit.

vii. The form :

Kleśaka = *klis* + *vuñ* (by P & J)

" = *kles* + *vu* P 7.3.86, J 5.2.83

" = " + *aka* P 7.1.1, J 5.1.1

The feminine form can be :

kleśikā = *kleśaka* + *ṭāp* (P 4.1.4, J 3.1.4)

" = *kleśika* + *ā* (P 7.3.44, J 5.1.1)

" = *kleśikā* (P 6.4.148, J 4.4.36)

E. *Ṇvul* P 3.3.10C 1.3.6 *vuṇ* J 2.3.8

- i. The affix *ṇvul* is placed after a verbal root when a word is preceded to it denoting future action. The same sense has been dealt in J's *vuṇ* affix.
- ii. The actual affix *aka* is emerged by *ṇvul* and *vuṇ*.
- iii. The indicatory *l* stands for acute accent by P 6.1.163. Although C has used indicatory *l*, the non- reference to it in the *vr̥tti* is suprising. J removes it as he does not deal accentuation.
- iv. *vu* is used for substitution *aka*.
- v. Here *ṇvul* and *vuṇ* prohibit *ṭṛjādi* affix, which are used by the rule *vā'sarupoastriyām*" P 3.1.94. C 1.1.103 and J 2.1.81.
- vi. *Ṇvul* is repeated for the sake of *lṛt* whereas instead of using *vuṇ* is considered by J for the restriction.

vii. Both affixes have the same action.

viii. The form :

Bhojaka = *bhuj* + *ṇvul* (by P)...+*vuṇ*(byJ) *kāraka* = *kr* + *ṇvul* (by C)

" = *Bhoj* + *vu* P 7.3.86..... J 5.2.3 " = *kār* + *vu* C 5.1.9

" = " + *aka* P 7.1.1 ... J 5.1.1, " = C 5.4.1

The feminine forms may be :

Bhojikā = *bhojaka* + *ṭāp* P 4.1.4, J 3.1.4., *kārikā* = *kāraka* + *ḍāp*
C 2.3.15

" = *bhojika* + *ā* P 7.3.4, J 5.2.50, " = *karika* + *a* C 6.1.70

" = *bhojika* P 6.4.148, J 4.4.36, " = *kārikā* C 5.3.149

F. *Ṇvuc* P 3.3.111 *ṇvuc* C 1.3.91 *vuṇ* J 2.3.92

- i. P and C's affix *ṇvuc* and *vuṇ* of J come optionally after a root in the sense of succession, merit, debt or production.
- ii. The actual affix *aka* is said upon the affix *ṇvuc* and *vuṇ*.
- iii. C is a marker of accute accent in the final syllable under the rule P 6.1.163. C has not given the clarification of *anubandha* C. J omits it for accent.
- iv. *vu* is salient representative of *aka* to the economical background.
- v. Basically *ṇvuc* denotes to accentuation and repeatation of *ṇvuc* and *vuṇ* in other rules are restriction to the general implication.

vi. The form :

śāyaka = śī + ṇvuc (by P & C) + vūṇ (by J)

" = śai + vu P 7.2.5, C 6.1.10 J 5.2.3

" = " + aka P 7.1.1, C 5.4.1, J 5.1.1.

" = śāy + " P 6.1.78, C 5.1.175, J 4.3.66

The omission of l, n ṣ and c found in JVy is due to non-use of accent. These indicatory letters are used in CVy without giving the reason and any remarks in the vṛtti. There fore, CVy is not a fulfilled grammar. JVy is economic in reducing a syllable in affix. All these three grammars have used the short form vu for the actual affix *aka*.

2. *ṭṛ*

A. *ṭṛc* P 3.1.133 C 1.1.139 J 2.1.106

i. The affix *ṭṛc* comes after all verbal roots.

ii. *C* is an *anubandha* letter for affix *ṭṛ*.

iii. *C* is governed herein for the generalisation. This generalisation indicates the difference between the *ṭṛc* and *ṭṛn* affix in P,C,J and J. *pratyayasvara* is kept by *ṭṛc* affix otherwise *ṭṛ* denotes *ṭṛc* and *ṭṛn*.

iv. The similarity is shown in *ṭṛc* affix among P,C and J.

v. The form :

kartā = kṛ + *ṭṛc* (by P & J), Paktā = pac + *ṭṛc* (by C)

" = kar + *ṭṛ* P 7.3.84, J 5.2.81. " = " + tan C 5.4.45

" = " + tan P 7.1.94, J 5.1.71, " = pactān 5.3.7,10

" = *kartān* P 6.4.8, J 4.4.6, " = *paktān* C 6.3.59

" = *kartā* P 8.2.7, J 5.3.30, " = *paktā* C 6.3.48.

B. *Tṛn* P 3.2.135C1.2.89 J 2.2.113

- i. The affix *tṛn* comes after a verbs in the sense of havit, nature or the action of excellent way as an agent.
- ii. The *Anubandha* n of *tṛn* is non-reference in *sūtra* or *vṛtti*."
- iii. P 6.1.197 have dealt accent for *it n*!. C and J have not included accentuation chapter in their grammars but they have accepted the accent relating *Anubandha* letter as a follower of Panini.
- iv. **The form :**

Kartā = *kṛ* + *tṛn* (by P or J) , upadātā = *upa* + *dā* + *tṛn* (by C)

" = " + " + *tan* C 5.4.45

" = " + *dātān* C 5.3.7,10

" = *upadātā* C 6.3.48

Tṛc is a agentive affix. But the *tṛn* denotes the agent sense having such a havit or nature or having skill and in such action.

3. **Ana**

A. *lyu* P 3.1.134 C 1.1.140 J 2.1.107

- i. *lyu* affix is added after the *nand* class verb.
- ii. The similar structure *lyu* is considered by P,C and J to get actual affix *ana*.

- iii. The substitution *ana* is placed for *yu*.
- iv. 'L' is appended for the generalisation of "*yuvoranākau*"

v. **The form :**

nandana = *nand* + *lyu* (by P,C & J)

" = " + *ana* (P 7.1.1., C 5.4.1, J 5.1.1)

B. *Ṇyut* P 3.1.147 C 1.1.155 *ṇyu* J 2.1.120

- i. The affix *ṇyut* is employed from the root *gai* in the agentive sense expressed as artist.
- ii. The augment *yuk* is added from the *ā* ending root before having *kṛt* *ṇit* affix. This indication is implied by the *anubandha* *ṇ*.
(P 7.3.33, C 6.1.41, J 5.2.38)

iii. P and C's *it* letter *t* has been used for feminine affix *ṇīp*. (P 4.1.15, C 2.3.17)

iv. J omits Anubandha *t*. So he has not used the connected usage of feminine form.

v. The difference of Anubandha is found among P,C and J.

vi. **The form :**

Gāyana = *gai* + *ṇyut* (by P & C) + *ṇyu* (by J)

" = *gā* + *yu* P 5.1.65, C 4.3.78..... J 5.1.41

" = *gā* + *yuk* + *yu* P 7.3.33, C 6.1.41..... J 5.2.38

" = *gā* + *y* + *ana* P 7.1.1., C 2.3.17,..... J 5.1.1.

The feminine form is :

Gāyanī = *gāyana* + *ṇīp* P 4.1.15, C 2.3.17

C. *Khyun* P 3.2.56 C 1.2.47 *khyuṭ* J 2.2.55

- i. The affix *khyun* is added after the root *kr̥* in an instrumental, agent when *āḍhyādi* are treated as *upapada* denoting to affix *cvī* or not.
- ii. The *Anubandha kh* is denoted for the insertion of the augment *mum*. (P 6.3.67, C 5.2.75, J 4.3.77)
- iii. *nakāra* operates *ādyudāṭṭa*. (P 6.1.197)
- iv. Ṭ of J indicates feminine affix *ñṭ* to be added to derive feminine forms *subhagaṅkaraṇṭ vidyā*.
- iv. Ana is substitute for the yu.
- v. The difference is shown in the *vṛtti*.
- vi. **The form :**

subhagaṅkaraṇa, subhagaṅkaraṇṭ = *subhaga* + *kr̥* + *khyun*
(byP&C)

" , " = " + *khyuṭ* + *ñṭ*. (by J)

n > ṇ P 8.4.1, C 6.4.101, J 5.4.85, *ñṭ* J 3.1.18

D. *yuc* P 3.2.148 C 1.2.97 J 2.2.130

- i. The affix *yuc* comes after the root in the sense of havit after intransitive verbs denoting motion or sound.
- ii. The similar affix has been used by P, C and J.
- iii. *Cakāra* denotes accent in "*cīṭaḥ*" P 6.1.163 which is not used in CVy and JVy except Vedic form and accentuation . They have imitated C in quest of PVy.

iv. Non-reference of *C* may arise ambiguity.

v. **The form :**

Calana = cāl + yuc (by P & C), Copana = cup + yuc (by J)
yu > *ana* P 7.1.1, C 5.1.1., J 5.4.1.

E. *lyuṭ* P 3.3.115C1.3.97 *yut* J 2.3.97

i. The affix *lyuṭ* comes after the root when the name of an action is expressed in the nuter gender..

ii. 'L' stands for accent and *ṭ* for feminine affix *nīṭ* by rule "*ṭiḍḍhānañ* " P 4.1.15, C 2.3.17, J 3.1.18.

iii. *Ana* is a substitution laid upon the *yu* syllables.

iv. CVy has used Anubandha / because of his assurance of providing Vedic derivation chapter.

v. **The form:**

Hasana = *has* + *lyuṭ* (by P)... + *yut* (by J), *Gamana* = *gam* + *lyuṭ* (by C)

The affixes relating to *ana* substitution are similar with P & C. But J has omitted the *Anubandhas* relating to accent. Own way like that P and C's *nyuṭ* and *khyun* are compared to J's *nyu* and *khyuṭ*. The *c* of *yuc* affix is not discussed in the *vṛttis* of PVy, CVy or Jvy

4. **In**

a. *Ṇini* P 3.1.134C1.1.140,J 2.1.107

i. The affix *ṇini* comes after the *grah* class roots.

ii. *In* is the real affix from *ṇini*.

- iii. The indicatory η denotes *vṛddhi* in the penultimate

(P 7.2.116, C 6.1.9, J 2.1.107)

- iv. The *Anubandha* *i* of P is used to save the final *n* of this affix although similar *i* emerges for pronunciation in CVy and JVy.
- v. The *Anubandha* *i* is used for different purposes in their own way.
- vi. **The form :**

Grāhī = *grah*+ *ṇini* (by P, C & J) *i* > *T* P 6.4.8, C 5.3.7.10, J 4.4.6.

B. *Ini* P 3.2.93 F.F. CV 1.2.64 *In* J 2.2.80

- i. The affix *ini* is employed from the compound verb *vikṛ* with words in accusative case.
- ii. *I* stands for *Anubandha* to save *nakāra*.
- iii. It is discussed in the *cāndra vṛtti* that these forms can be derived with the *taddhita* affix *ini* from *vikraya*.
- iv. J has dealt actual affix '*in*' in J 2.2.80.
- v. It is felt that to get the form *vikrayi* an affix *ini* is used. The same form can be derived with the *Taddhita* affix *ini*. But to accomodate the comments found in Mbh, J has placed *in* affix to derive the same in the sense of *kutsā*.

- vi. **The form :**

Somavikrayī = *soma* + *vi*+ *kri* + *ini* (by P) + *in* (by J)

i > *e* (P 7.3.84, J 5.2.81)

C. *inun* P 3.3.44 ... C 1.3.73 *ñin* J 2.3.97

- i. In the sense of co- extensiveness, the affix *inuṇ* comes after the root.
- ii. *In* is the actual affix for the affix *inuṇ* by P & C and *ñin* by J.
- iii. *N* and *ñ* indicate *vrddhi*.
- iv. *Ukāra* is added for pronunciation. J omits it for brevity.
- v. The change in structure of the affix *in* by *inuṇ* (by P & C) and *ñin* (by J) is to add the affix *aṇ* for further derivation.
- vi. **The form :**

Sāṃikuṭinam = *sam* + *kuṭ* + *inuṇ* + *aṇ* (by P & C) ... + *ñin* + *aṇ* (by J)

aṇ- P 5.4.15, C 6.4.21, J 4.2.21

D. *Gninuṇ* P 3.2.141 ... CV 1.2.96 *ghinṇin* J 2.2.117

- i. The affix *ghinuṇ* is added with the *samādi* eight roots in the sense of havit.

- ii. The indicatory *gh* is for *kutva* in place of *cu* class letters.

(P 7.3.52, C 6.1.83, J 5.2.56)

- iii. *U* of P, C, and *i* of J are used for pronunciation.

- iv. *N* is a marker of *vrddhi* (P 7.2.115, C 6.1.10. J 5.2.3)

- vi. **The form :**

Samī = *sam* + *ghinuṇ* (by P & C) .. + *ghinṇin* (by J)

N > *o* 8.2.7, C 6.3.48, J 5.3.30

The one vowel letter *i* is used in the suffix *ghinṇin*. Jainendra *sūtrakāra* doesn't use second vowel here, the *Anubandha i* and

u are structured for same purpose. Secondly the consonants *gh*, *ṇ* and *n* noted from *k*, *t* and *t* class letters by chronological order of syllable where P & C have placed *t* class letter *n* before *t* class letter *ṇ*.

5. A

A. *ac* P 3.1.134 ... C 1.1.139 ... J 2.1.107

- i. The affix *ac* comes after *pacādi* roots.
- ii. P, C and J have used *C* indicatory letter to get the real affix *a*.
- iii. *C* is only indicatory letter in *ac* affix which is dealt for generalisation, not for accent in grammars.
- iv. Perhaps the same use *ac* affix discriminates from other *a* class affixes.
- v. *C* has prescribed *anuktasamucayārtha* and *viśeṣaṇārtha* in other *ac* affix
- vi. This affix is similar due to every respect.
- vii. The form *pacaḥ* found in all grammars.
- viii. **The form :**

paca = *pac* + *ac* (by P, C & J) (P 6.1.84, C 5.1.81, J 4.3.72)

B. *Ac* P 3.2.9.1 ... CV 1.2.3 a J 2.2.13

- i. This affix comes after the root *grah* composition with words *saktiṅgalādi*.
- ii. P and C's *C* denotes *anuktasamucayārtha*. This *anukta* diver-

sion is to mean the root *grah* preceded by the preposition *sakti* *raṅgalādi* can take the affix *ac*.

- iii. *C* is not used in *JVy* as in "*graheraḥ*" 2.2.13. This *sūtra* is spoken after the *ac* context. yet *śakti* *raṅgalādi* are accepted by this *sūtra*.

iv. **The form :**

Śaktigraha = *śakti* + *grah* + *ac* (by P & C) ... + *a* (by J)

Śakti - P 3.2.9.1., CV 1.2.3., J 2.2.13

C. *Ka* P3.1.135C1.1.141. ... J 2.1.108

- i. The verb ending in consonant, preceded by *i, u, r* and verbs *jñā*, *pri*, *kṛ* take the affix *ka*.
- ii. *K* is the indicator of a affix by P, C & J.
- iii. *Guṇa* is restricted by indicator *k*. (P 1.1.5, C 6.2.11, J 1.1.9)

iv. **The form :**

vilikha = *vi* + *likh* + *ka* (by P), *vikṣipa* = *vi* + *kṣip* + *ka* (C & J)

D. *Śa* P 3.1.137C 1.1.143 ...J 2.1.110

- i. The affix *sa* is employed after the roots *pā* etc preceded by prepositions.
- ii. Same name is dealt in P, C or J for real affix *a*.
- iii. *Ś* has been used for *śārvadhātuka* sense in P 3.4.113 and J 2.4.93.
- iv. *C* avoids *saṁjñā* part for which he arranges the *śit* for *śārvadhātuka* sense in obtaining *sūtras* C 1.1.143 etc.

v. The form :

utpiva = *ut* + *pā* + *śa* (by P,C & J)

pā > *piv* P 7.3.78 , C 6.1.106 and J 5.2. 76

E. *Śa* P 3.3.100-101 I.FC1.3.81 *śa* J 2.3.82-83

- i. The affix *śa* comes after the root *kri* for the sake of feminine form.
- ii. Indicatory of *ś* is written in former interpretation.
- iii. Same examples are found in different process. *kriyā* is derived by *śa* affix in P and J. But C has used only finished form by *nipātana*.
- iv. The derived forms are directly placed in CVY for shortness when P has ruled two rules and J one.

v. The form :

kriyā = *kr* + *śa* (by P) *ṛ* > *ri* 7.4.28, *ichā* = *iṣ* + *śa* (by J)

F. *Ṇa* P 3.1.140 ...C 1.1.146 J 2.1.112

- i. The affix *ṇa* is optionally employed after the verb class begining with *jval* to ending with *ksa*.
- ii. The similar *ṇa* has been dealt to find an affix in P,C & J.
- iii. Here *ṇ* indicates *vṛddhi* in penultimate *a*.(P7.2.115,C6.1.9J5. 2.4)

iv. The form :

jvāla = *jval* + *ṇa* (by P,C & J) *cāla* = *cal* + *ṇa* (by C)

a > *ā* p 7.2.115, C 6.1.9, J 5.2.4.

G. *Aṇ* P 3.2.1C 1.2.1J 2.2.1

- i. The affix *añ* comes after the verbal roots in composition with object.
- ii. The same affix is used in P, C & J.
- iii. *Ṃ* is an indicatory letter which meant for *vrddhi*.

(P 7.2.115, C 6.1.10, J 5.2.3)

- iv. The formation of *añ* affix as such

kumbhakāra = *Kumbha* + *kr* + *añ* (by P,C &J)

H. *ṭak* P 3.2.8 C 1.2.44 ... J 2.2.11

- i. The affix *ṭak* is employed after the roots *gai* and *pā* composition with object.
- ii. *K* and *ṭ* use as *anubandha* letter in a affix.
- iii. The final *ā* of root is adicted before the *kit* letter in affix.

(P 6.4.64, C 5.3.75 ,J 4.4.63)

- iv. *ṭ* indicates to add the feminine affix *ñīp*.

(P 4.1.15, C 2.3.17, J 3.1.84)

V. The form :

Śakraga, *Śakragī* = *śakra* + *gai* + *ṭak* + *ñīp* (by P)

vakraga, *vakragī* = *vakra* " + " + *ñīp* (by C) + *ñī* (by J)

I. *ṭa* P 3.2.16 C 1.2.4. J 2.2.21

- i. The affix *ṭa* is added with the root *car* denoting location as case inflected word.
- ii. The same affix has been dealt in P, C & J.

iii. \bar{T} is a indicatory letter for feminine affix $\bar{n}\bar{t}\bar{p}$.

iv. Appropriate forms of $\bar{t}a$ affix-

kurucara, kurucaṛī = *kuru* + *car* + $\bar{t}a$ + $\bar{n}\bar{t}\bar{p}$ (by P,C & J)

J. *khaś* P 3.2.28. C 1.2.11 J 2.2.23

i. The affix *khaś* is employed from the root *ejr*, ending $\bar{n}ic$ when the object is in composition with it.

ii. *Kh* indicatory letter is used for augment *mum*.

(P 6.3.67, C 5.2.75, J 4.3.172)

iii. \acute{S} is employed for *śārvadhātuka*. So the function of the *vikaraṇas* like *śap* etc are governed by $\acute{s}it$ (P 3.4.113, C 1.1.30, J 2.4.93)

iv. **The form :**

Aṅgamejaya = *aṅga* + *mum* + *ejī* + *śap* + *khaś* (by P, C & J)

$i > e$ P 7.3.84, C 6.2.1, J 5.2.81

K. *khac* P 3.2.38 *khaś* C 1.2.23 *khac* J 2.2.39

i. The affix *khac* comes after the root *vad* in composition with *priya* and *vaśa* as an object.

ii. *A* is actual affix in P and J's *khac* and C's *khaś*.

iii. *kh it* letter indicates that the augment *mum* is added to the final vowel of *upapada* by P,C & J.

iv. *C* indicates the shortening of vowel in the penultimate in P 6.4.94 and J 4.4.88. Where the same operation has been considered in CVy 1.2.20.

V. *C* has used indicatory \acute{S} for *śapādi vikaraṇa* but nowhere it is found required *khaś* is governed by *anuvṛtti* to this rule.

vi. C omits *khac* affix due to the omission of *samijñā*.

vii. **The form :**

Priyamvada = *priya* + *mum* + *vad* + *khac* (byP&J)...+*khaś* (by C)

L. *khac* P 3.2.43 *kha* C 1.2.27 *khac* J 2.2.41

i. The affix *khac* is employed from the root *kṛ* in composition with *megha*, *ṛti* and *bhaya* as objects.

ii. *kh* and *C* indicator letters are used to get actual affix a.

iii. *kh* and *c* are used for the augment *mum* and shortening of vowel in the penultimate.

iv. P and J use indicator *C* but it is found, is not necessary for the forms. This is attached here by *anuvṛtti*. C has gained clarity by using *kha*.

v. **The form :**

meghaṅkara = *megha* + *m* + *kṛ* + *khac* (by P&J)... + *kha* (byC)

m > *o* P 8.3.23, J 5.4.7, C 6.4.8

M. *khac* P 3.2.45 *kha* C 1.2.29 *khañ* J 2.2.43

i. The affix *khac* is employed after the root *bhu* in composition with *asita* and the sense of instrument or condition.

ii. *khac* of P is accepted by *anuvṛtti* where indicator *c* is not applicable with the form.

iii. J has accepted *khañ* affix in the *bhāva* sense to discriminate from *ghañ* affix. But *ñ* has no role in deriving the forms. *khañ* is irregularly added here after the *ghañ* relating rule.

iv. *kha* of C must be a short and applicable for the forms.

v. *khac* and *khañ* are not proper here but *kha* is appropriate here.

vi. **The form :**

āśitambhava = *āśita* + *bhu* + *khac* (by P) + *khañ* (by J)
.....+ *kha* (by C)

mum-P 6.3.67, C 5.2.75, J 4.3.172

N. *khac* P 3.2.38.2 *khaḍ* C 1.2.35 *khac* JV 2.2.45

- i. The affix *khac* may optionally be employed as a *ḍit*.
- ii. *vārttikakāra* and *jainendra vṛttikār* have used *khac* to get real affix *a*, They discussed there that the *khac* may be considered as *ḍit*.

iii. *ḍ* is marker of *ṭi* lopa (last letter with nearest vowel)

(P 6.4.143, C 5.3.138, J 4.4.129)

iv. *khaḍ* is a form oriented grammatical affix.

v. According to formation C's *khaḍ* is much clear than *khac*.

vi. **The form :**

vihaṅga = *viha* + *mum* + *gam* + *khac* (by P & J).....+ *khaḍ* (by C)

am > *o* P 6.4.143, J 4.4.129, C 5.3.138

m > *o* P 8.3.23, J 5.4.7, C 6.4.8

O. *ḍa* P 3.2.48 C 1.2.35 J 2.2.46

- i. The affix *ḍa* comes after the root *gam* preceded by objects *anta*, *atyanta*, *adhvan*, *dura*, *pāra*, *sarva* and *ananta*.
- ii. The similar affix is used by P, C & J

iii. *Ḍ* is an indicatory letter for *ṭi lopa* (P 6.4.143, C 5.3.138, J 4.4.129)

iv. This affix is similar in every respect.

v. **The form :**

Antaga = *anta* + *gam* + *ḍa* (by P, C & J)

P. *kap* P 3.2.70 *ḍugha* C 1.2.54 J X

i. The affix *kap* is employed after the verb *duh* in composition with a word ending a case affix and the letter *gh* replaces its final.

ii. *kap* is structured to get real affix *a*.

iii. *ugha* is the real affix from C's *ḍugha* where the forms are derived same as made by P.

iv. *P* the indicatory letter of P denotes accent in P 3.1.4.

v. *K* indicates to prohibit the *guna* under the rule P 1.1.5.

vi. C's *anubandha ḍ* is added in the real affix for the elision of last vowel forwards.

vii. *JVy* omits these forms of P and C. *kap* is short and clear from *ḍugha*.

viii. **The form :**

kamadugha = *kama+duh* + *kap* + *tāp* (by P).. + *ḍugha*+ *ṭāp*(by C)

h > *gh* P 3.2.70

uh > *o* C 5.3.138

The change in the affix by C seems to be improper.

Q. *Ghañ* P 3.3.16 C 1.3.7 ... J 2.3.15

- i. The affix *ghañ* is added from the roots *pad*, *ruj*, *viś*, *spṛś*.
- ii. The similar structure has been used by P, C and J to get affix *a*.
- iii. *Gh* is a marker of *kutva* (P 7.3.52, C 6.1.83, J 5.2.56)
- iv. *Ñ* is used in *ghañ* affix for *vṛddhi* (P 7.2.115, C 6.1.9, J 5.2.4.)
- v. **The form :**

pāda = *pad* + *ghañ* (by P & J) *a* > *ā* P 7.2.115, J 5.2.4

Roga = *ruj* + " (by P, C & J) *j* > *g* P 7.3.52, C 6.1.83, J 5.2.56

R. *Ṇac* P 3.3.43C1.3.76 *ñā* J 2.3.86

- i. The affix *ṇac* is employed after a root to feminine form denoting reciprocity of action.
- ii. The same remark *ṇ* and *c* have been used by P and C to get affix *a*.
- iii. P and C's *ṇ* and J's *ñ* stand for *vṛddhi*.
- iv. *Ñ* is used for affix *a* in *JVy*. This is an economic alloppropriation in one syllable.
- v. *cakāra* is used to differentiate the affix *añ* of P and *aṇ* of C.
- vi. *Ña* of J serves same pupose of C's *na* (J 4.2.22)
- vii. J is economical due to one syllable using *ñā* affix from *ṇac*.

viii. **The form :**

Vyavahāṣī = *vi* + *ava* + *has* + *ṇac* + *añ* + *ñīp* (by P) *ñīp* P 4.1.5.

" = " + " + " + " + *aṇ* + " (by C) " C 2.3.17

" = " + " + " + *ñā* + " + *ñī* (by J) " J 3.1.84

S. *a* P 3.3.102 ...C1.3.86 ... J 2.3.84

i. The verbs that end in an affix, there is the affix *a*, the word being feminine.

ii. Actual affix *a* used by P,C & J for the feminine forms.

ii. **Thus the form :**

Cikirṣā = *kṛ* + *san* + *a* + *ṭāp* (by P & J) + *dāp* (By C)

T. *Ani* p 3.3.104 C 1.3.86 J 2.3.86

i. The affix *añ* comes after those verbs that have an indicative *ṣ* and *bhid* etc.

ii. The same *it* has been found in P, C & J to get *a* affix.

iii. *Guṇa* is substituted for the *ṛ* ending root etc before the *añ* affix.

(P 7.4.16, C 6.2.68, J 5.2.129)

iv. **The form :**

Jarā = *jīṣ* + *añ* + *ṭāp* (by P, C & J)

ṛ > *ar* P 7.4.16, C 6.2.68, J 5.2.129

U. *Gha* P 3.3.108C1.3.100J 2.3.100

i. The affix *gha* comes in the sense of an instrumental or location

after a root when the word formed is a name and is in the masculine gender.

- ii. *Gh* is an indicatory letter for *kutva* in place of *cutva*.

(P 7.3.52, C 6.1.83, J 5.2.56.)

and the penultimate of *chād* is shortened before the *gha* affix.

(P 6.4.96, J 4.4.90)

- iii. **Takes the form :**

Dantachada = *danta* + *chād* + *gha* (byP) *pra* + *chād* + *gha*(by J)

$\bar{a} > a$ P 6.4.96, J 4.4.90

vaka = *vac* + *gha* (by C) $c > k$ C 6.1.83

- v. *khal* P 3.2.126 .. C 1.2.103 *kha* J 2.3.104

- i. The affix *khal* comes after the verb in the sense of hard and difficult or light and easy in composition with *iṣad*, *dur*, *su* as *upapadas*.

- ii. *A* is an affix with *kh* and / anubandha.

- iii. *kh* is used for accent in P 6.1.93. C has probably used accentuation chapter for which / is added here. J omits it due to absence of accent.

- iv. The forms given in p 3.3.126 are not dependant of *it* / . This is employed for the next rule. So J's *kha* is appropriate. But it is very surprising that C, being the latter grammarian imitates P without the relevance of / in the formation.

v. **The form :**

Duṣkara = *dus* + *kṛ* + *khal* (by P & C) + *kh* (by J)

s > *ṣ* P 8.3.57, C 6.4.43, J 5.4.27

W. *Ap* P 3.3.57 C 1.3.47 *Ac* J 2.3.52

- i. The affix *ap* is added after *ṛ*, *u* and *ū* ending roots.
- ii. *P* *it* letter of P and C, *C* of J are added to get real affix *a*.
- iii. *P* is a representative of accent for the sake of *svarita* P 3.1.3. As regards to the use of *C* in *JVy*, the discussion found mentioned in the commentary J 2.3.52 that '*Cakārah* " *vyajḍaghañcoḥ*" 1.4.128 *ityatra viśeṣaṇārtha*.
- iv. The *C* of *ac* is not stronger view so that is unjustified.

v. **The form:**

kara = *kṛ* + *ap* (by P & C) + *ac* (by J)

ṛ > *ar* P 7.3.84, C 6.2.1., J 5.2.81

A lot of affixes *ac*, *ka*, *śa*, *ṇa*, *aṇ*, *ṭak*, *ta*, *khas ghañ*, *gha*, *ari* and *a* are similar in P, C & J. The modification of J's *ac* and *khañ* or C's *khal*, *ḍugha*, *khaś* are make controversy. Perhaps J's *ñā* and C's *kha*, *khaḍ* are Justified for clarity.

6. **Thaka**

A. *Thakan* P 3.1.146C 1.1.54 *thaka* J 2.1.120

- i. The affix *thakan* is employed after the *gai* to denote an artist when the agent so expressed.
- ii. *N* is a Indicatory letter for *ādyudātta* accent by P 6.1.97.

iii. The form :

Gāthaka, gathikā = *gai+thakan* (By P & C)..... + *thaka* (by J)

ai > *ā* P 6.1.45 ,C 5.1.49, J 4.3.38

a > *i* P 7.3.44

7. /

A. *In* P 3.2.24 ... C 1.2.8 / J 2.2.29

i. The affix *in* comes after the verb *kṛ* composition with *stamva* and *sakṛt* as objects.

ii. P and C have used *anubandha* ण to get affix *i*.

iii. *N* indicates acute accent by P 6.1.197. C is silent about it and J omits it due to absence of accent.

iv. The affix of P and J appropriate own way. *Nakāra* or *CVy* is non-reference here.

v. The form :

Stambakari = *stamba* + *kṛ* + *in* (by P & C), + *i* (by J)

kṛ > *kar*. P 7.3.84, C 6.2.1, J 5.2.81

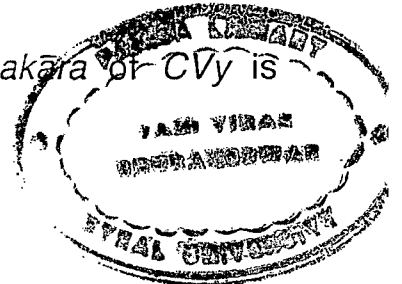
B. *Ki* P 3.3.92C 1.3.71 J 2.3.73

i. The affix *ki* is employed after a *ghu* verb in composition with an *upasarga*

ii. The same name is dealt for the actual affix *i*.

iii. The final *ā* of root is elided before having an indicatory *k*.

(P 6.4.64, C 5.3.75, J 4.4.63)



iv. **The form:**

$papi = p\bar{a} + ki$ (by P) $\bar{a} > o$ P 6.4.64, $\bar{a} > a$ P 7.4.59

$pr\bar{a}di = pra + d\bar{a} + ki$ (by J) " J 4.4.63, " J 4.3.88

$\bar{A}di = \bar{a} + " + "$ (by C) " C 5.3.75.

C. $i\tilde{n}$ P 3.3.110C 1.3.92 J 2.3.91

i. The affix $i\tilde{n}$ comes optionally after a root when a question and answer is expressed.

ii. \tilde{N} is appended for $\bar{a}divrddhi$ (P 7.2.115, C 6.1.10, J 5.2.3)

iii. **The form :**

$k\bar{a}ri = k\bar{r} + i\tilde{n}$ (by P,C & J)

Any where C has followed accent relating to *anubandhas* but his grammar is silent. So C might have dealt accentuation chapter that is not found.

ki and $i\tilde{n}$ are similar in all grammars.

8. *lṣṇu*

A. $khiṣṇuc$ P 3.2.57 ... C 1.2.46 *snukh* J 2.2.54

i. The $khiṣṇuc$ affix comes from the verb $bhū$ in the sense of *cvi* composition with $\bar{a}dhyādi$ etc.

ii. The *it kh* is operated for the augment *mum*.

(P 6.3.67, C 5.2.75, J 4.3.177)

iii. The inductive *C* is the salient representative of accent. J omits it absence of accent.

- iv. P and C have used *iṣṇu* affix. For the same form, *snu* is governed in *JVy* with augment *iṭ*. *snu* is smaller than *iṣṇu* as to syllable, that *can* be justified here.
- v. J's *snukh* affix is short than *kiṣṇuc*.
- vi. **The form :**

Adhyambhavisnu = *adhya* + *mum* + *bhu* + *iṣṇuc* (by P & C)

" = " + " + " + *iṭ* + *snukh* (by J)

o > *av* P 6.1.78, C 5.1.75, J 4.3.66, *It* - J 5.1.84.

B. *Iṣṇuc* P 3.2.136C1.2.90 *iṣṇu* J 2.2.114

- i. The affix *iṣṇuc* is added from *almkr* etc roots in the sense of agents having such *havit*.
- ii. C makes accent in P 6.1.163 although J has used real affix *isnu*.
- iii. **The form :**

Alam̐karisnu = *alam* + *kṛ* + *khiṣṇuc* (by P & C) + *iṣṇu* (by J)

kṛ > *kar* P 7.3.84, C 6.2.1., J 5.2.81

P and C have directly used *khiṣṇuc* otherwise J's *snukh* is awaited for derivation. Another case he has accepted *iṣṇu* directly.

9. *Uka*

A. *Khukañ* P 3.2.57C 1.2.46 ...J 2.2.54

- i. The affix *khukañ* comes from the verb *bhu* in the sense of *cvi* or not *cvi* composition with *āḍhyādi*.

ii. The similar *khukañ* is governed in P,C & J to find out the real affix *uka*.

iii. The indicatory *ñ* emerges for the *vrddhi*. (P7.2.115,C 6.1.10,J 5.2.3)

iv. **The form :**

Ādhyam̐bhāvuka = *ādhyā* + *mum* + *bhū* + *khukañ* (by P,C & J)

B. *Ukañ* P 3.2.154 ... C 2.2.137 J 2.2.137

i. The affix *ukañ* is employed after the following verbs *laṣ*, *pat*, etc. in the sense of *havit*.

ii. *Uka* is a real affix for *ukañ* in all grammars.

iii. *Ñ* is used for *vrddhi* (P 7.2.116, C 6.1.9, J 5.2.4)

iv. **The form :**

Apalāsuka = *apa* + *laṣ* + *ukañ* (by P,C & J)

The similar *uka* affix is used every respect in P,C & J.

10. 0

A. *kvin* P 3.2.58 ... C 1.2.48 *Kvi* J 2.2.56

i. The affix *kvin* is added from the verb *spṛs* when it is composition with case inflected word other than *udaka*.

ii. *K* stands for the absence of *Guṇa* (P 1.1.5., C 6.2.11, J 1.1.19)

iii. Also *kvin* is differentiated from other affixes *kvip*, *ṇvi*, etc. J has gained brevity to use affix *kvi*.

iv. */* marked for pronunciation.

v. *V* is elided for *viśeṣaṇārtha* by the rule P6.1.63, C 5.1.64, J 1.2.3.

vi. This affix appropriates its own way. The *nakāra* of *CVy* is not discussed in the *vṛtti* for which the *vṛtti* is not a fullfledged one.

vii. **The form :**

Ghṛtasprk = *ghṛta* + *sprś* + *kvin* (by P&C) ś > k P 8.2.62, C 6.3.60

Mantrasprk = *mantra* + *sprś* + *kvi* (by J) " J 5.3.75

B. *kvip* P 3.2.61 C 1.2.53 J 2.2.59

i. The affix *kvip* comes after the root *sat* etc in composition with case inflected word when it may be an *upasarga*.

ii. The similar affix is used in all grammars.

iii. The indicatory *k* prohibits *guṇa*.

iv. The marker *p* has the function of inserting *tuk*

(P 6.1.71, C 5.1.69, J 4.3.51)

v. *I* emerges for generalisation on P 6.1.63 " *verapṛktasya* ", C 5.1.64

vi. *V* is used for *viśeṣaṇārtha*.

vii. **The form :**

śuciṣat = *śuci* + *sat* + *kvip* (by P) s > ṣ P 8.3.57

vedisat = *vedi* + " + " (by C) " C 6.4.46

prasat = *pra* + " + " (by J)

C. *ṇvi* P 3.2.62C 1.2.52J 2.2.65

i. The affix *ṇvi* is employed after the root *bhaj* in composition with

case inflected word wheather it be an *upasarga* or not.

- ii. The similar affix is dealt in P, C & J.
- iii. *N* is a marker of *vrddhi* (P 7.2.116, C 6.1.i, J 5.2.4)
- iv. *vi* is discussed in former affix.
- v. **The form :**

Ardhabhāk = *ardha* + *bhaj* + *ṇvi* (by P, C & J)

j > *k* P 8.4.56, C 6.2..149, J

-5,4.131

D. *vic* P 3.2.75C1.2.53J 2.2.62

- i. The affix *vic* comes from the root *yaj* when it be *upapada* or not.
- ii. The same structure *vic* is used in all grammars.
- iii. The *it C* is used as single *anubandha* (*ekānubandha paribhāsārtha*).

Guṇa can also be accepted indirectly by *cit* in *JV*.

J omits *n* of *kvin* affix for absence of accent. otherwise all are similar.

- iv. **The form :**

Reṭ = *riṣ* + *vic* + *su* (. by P,C & J)

11. *Man*

A. *Manin* P 3.2.74 ... C 1.2.53 *Man* J 2.2.62

- i. The *ā* ending roots preceeded by the case inflected word takes the affix *manin*.

- ii. *Manin* is used to find out the actual affix *man*.
- iii. *N* is representative of accent (*ādyudātta*) in P 6.1.197. J omits it.
- iv. *I* is marked for pronunciation. J removes it and governs actual affix *man*.
- v. The *man* in *JVy* is so short.
- vi. **The form :**

sudāmā = *su* + *dā* + *manin* (by P & C), *dāmā* = *dā* + *man* (by J)

a > *ā* P 6.4.8, C 5.3.7.10, J 4.4.6)

12. *Van*

A. *Kvanip* P 3.2.74C 1.2.53 2.2.62

- i. The affix *kvanip* is added from *ā* ending roots when it has *upapada* or not.
- ii. P, C and J have accepted same structure in affix *van*.
- iii. *I* is substitutes *ā* in roots before having *kit* by the rule P 6.4.66, C 5.3.77, J 4.4.65.
- iv. P stands for accent *anudātta*. Augment *tuk* is also added before *pit kṛt* affix for the form *prātaritvā*.

v. **The form :**

sudhīvā = *su* + *dhā* + *kvanip* (byP&C), *Dhīvā* = *dhā* + *kvanip* (by J)

dhā > *dhī* P 6.4.66, C 5.3.77, J 4.4.65.

B. *Vanip* P 3.2.74 ... C1.2.53 van J 2.2.62

- i. The affix *vanip* is added from *ā* ending roots when it has *upapada* or not.

- ii. The real affix *van* is used in *JVy* and *vanip* in *PVy* and *CVy*.
- iii. *I* stands for pronunciation.
- iv. *P* is a marker of accent.
- v. *Van* is economical affix in *JVy*.
- vi. **The form :**

Bhūridāvā = *bhūri* + *dā* + *vanip* (by P' & C) *n* > *o* P 8.2.7, C 5.3.48

Agregāvā = *agera* + *gā* + *van* (by J) " J 5.3.30

C. *Nvanip* P 3.2.103 CV 1.2.71 *Vanip* J 2.2.86

- i. The affix *nvanip* is added from the roots *su* and *yaj*.
- ii. *N*, *p* and *i* are indicatory letters to get actual affix *van*.
- iii. *N* prohibits *vṛddhi* by P 1.1.5.
- iv. The indicatory *p* and *i* are discussed in former affix.
- v. **The form :**

yajvā = *yaj* + *nvanip* (by P) + *vanip* (by C & J)

Basically J's *van* and *vanip* are given economy in applicability

13. *Āna*

A. *śānac* P 3.2.1.24 C 1.2.86 *śāna* J 2.2.102

- i. The affix *śānac* substitutes *laṭ* when the ending does not follow the first case.
- ii. *Ś* is for *sārvadhātuka*. (P 3.4.113, C 1.1.80, J 2.4.93)
- iii. *Cit* is dealt for accent *antodātta* P 6.1.163. J removes it.

iv. The form :

pacamāna = *pac* + *śap* + *muk* + *śānac*(by P & C)...+*śāna* (by J)

muk - P 7.2.82, C 5.4.175, J 5.1.141

B. *Śānan* P 3,2.128 ...C 1.2.86 *Śāna* J 2.2.106

- i. The affix *śānan* comes after the verb *PŪ* and *yaj*.
- ii. *N* indicates *adyudātta* by P 6.1.197. This is not dealt in *CVy* but

ādyudātta is accepted in *CVy* by *sānac* ' *puṇyajośca śānacyādyudāttatvam* vakṣāmaḥ ' . J omits it.

- iii. The indicatory *ś* is added here for *sārvadhātukārtha*.
- iv. *Ana* is a real affix from *śānac*, *śānan* and *śāna*.

v. The form :

pavamāna = *pu* + *śap* + *śānan* (by P) + *śāna* (by J)

śap - P 3.1.78, J 2.1.64

pacamāna = *pac* + *śānac* (by C) *śap* > C 1.1.82.&

Further, on glancing through appropriation of *śāna* and *śānac* are in *CVy* and *JVy*. J has minimised the affix circular and C has not made separate *śānan* affix as *śānac* denotes *ādyudātta* accent according to *vṛtti*.

14. *Snu*

A. *ksnu* P3.2.139 *ktnu* C 1.2.94 *ksnu* J 2.2.115

- i. The office *ksnu* is employed after the verbs *glā*, *Ji*, *sthā* in the sense of the agent having such a habit.

ii. *N* is an Indicatory to restrict *guṇakārya*.

iii. **The form :**

Glāsnū = *glai* + *ksnu* (by P & J) *ktnu* (by C)

15. *Nu*

A. *knu* P 3.2.140 C1.2.96 J 2.2.16

i. The affix *knu* comes after the roots *tras*, *gr̥dhdhṛs* and *kṣip* in the sense of habit.

ii. *K* prohibits *guṇa kārya*.

iii. **The form :**

Trasnu = *tras* + *knu* (by P, C & J)

16. *Āka*

A. *Śākan* P 3.2.155 C 1.2.103 *tāk* J 2.2.138

i. The affix *śākan* comes after the roots *jalp*, *bhikṣ*, *kuṭṭa*, *lunṭa* and *vṛ* in the sense of havit.

iii. *Ṣ* indicates to add the feminine affix *nīs* but J's *t* is used for feminine affix *nī*.

iv. **The form :**

Jalpāk, Jalpākī = *jalpa* + *śākan* + *nīs* (by P & C) *tāk* + *nī* (by J)

nīs -P 4.1.41, C 2.3.36, *nī* - J 3.1.18

17. *Ālu*

A. *Āluc* P 3.2.158 C 1.2.105 J 2.2.142

i. The affix *āluc* is employed after the roots *spr̥ha*, *gr̥ha pata*,

daya, nidrā, tandrā, śraddhā in the sense of *havit*.

ii. The *C* is *it* for accent. *J* omits it.

iii. **The form :**

spṛhayālu = *spṛh* + *ṇic* + *āluc* (by P, C & J)

ṇic - P 3.1.26, C 1.1.46, J 2.1.24

18. *Ru*

A. *Ru* P 3.2.159 C 1.2.121 J 2.2.153

i. The affix *ru* comes after the roots *dā*, *dhet*, *sī*, *śad*, and *sad*.

ii. The affix is similar to all grammars.

iii. **The form :**

Dāru = *dā* + *ru* (by P & J) *Dhāru* = *dhe* + *ru* (by C)

e > ā C 5.1.49

B. *kru* P 3.2.174 ... C 1.2.121 J 2.2.153

i. The affix *kru* comes after the root *bhī* in the sense of *havit*.

ii. The real affix is *ru* with indicatory *k*.

iii. *K* has restricted *guṇa* here.

iv. **The form :**

Bhīru = *bhī* + *kru* (by P, C & J)

Ru and *Kru* common affixes are similar in every respect.

19. *Mara*

A. *Kmarac* P 3.2.160 ... C 1.2.10 *kmara* J 2.2.143

- i. The affix *kmarac* is employed in the sense of havit, after the roots *sṛ*, *ghasi* and *ad*.
- ii. *C* is a marker of accent. J omits it.
- iii. *K* represents to restrict *guṇa*.
- iv. **The form :**

Sṛmara = *sṛ* + *kmarac* (by P & C) + *kmara* (by J)

20. *Ura*

A. *Ghurac* P 3.2.161 ... C 1.2.107 *ghura* J 2.2.144

- i. The affix *ghurac* comes in the sense of havit from the roots *bhañj*, *bhās* and *mid*.
- ii. *Ura* is a real affix from *ghurac* and *ghura*.
- iii. *C* is dealt for accent. J omits it.
- iv. *Gh* indicates for gutterals (P 7.3.52, C 6.1.83, J 5.2..56)
- v. **The form :**

Bhañgura = *bhañj* + *ghurac* (by P & C) + *ghura* (by J)

$\tilde{n} > ṇ$ P 8.4.58, C 6.4.51, J 5.4.132

B. *Kurac* P 3.2.162 C 1.2.108 *kura* J 2.2.145

- i. The affix *kurac* comes after the roots *vid*, *bhid* and *chid* in the sense of havit.
- ii. *C* is a marker of accent. J omits it.
- iii. The indicatory *K* uses to prohibit *guṇa*.

iv. **The form :**

vidura = *vid* + *kurac* (by P & C) ... + *kura* (by J)

21. *Vara*

A. *Kvarap* P 3.2.163 C 1.2.109 J 2.2.146

- i. The affix *kvarap* comes after the following roots *i*, *nas* and *ji* in the sense of havit.
- ii. *Kvarap* is used to get actual affix *vara*.
- iii. The *anubandha* P is fixed in the affix for augment *tuk*.

(P 6.1.71. C 5.1.69, J 4.3.59)

- iv. *K* denoted for absence of *guṇa*.

v. **The form :**

itvara, *itvari* = *i* + *tuk* + *kvarp* + *ñīp* (by P & C)

ñīp > P 4.1.17, J

3.1.18

nasvara, *nasvari* = *nas* + " + " (by J) *ñī* - J 2.3.17

B. *Varac* P 3.2.175C 1.2.122 *vara* J 2.2.154

- i. The affix *varac* comes after the roots *sthā*, *ṭś*, *bhās*, *pis* and *kas* in the sense of havit.
- ii. The indicatory *C* stands for accent. J omits it.
- iii. **The form :**

sthāvara = *sthā* + *varac* (by P & C) + *vara* (by J)

22. *Ra*

A. *Ra* P 3.2.167 ... C 1.2.116 ... J 2.2.148

- i. The affix *ra* comes in the sense of havit, after the roots *nam*, *kamp*, *smi*, *ajas*, *kam*, *hiṇs* and *dīp*.
- ii. The same affix is dealt in P, C & J.
- iii. **The form :**

Namra = *nam* + *ra* (by P,C & J)

22. *u*

A. *U* P 3.3.168 ... C 1.2.117 J 2.2.149

- i. The affix *u* is added after the roots that have taken from *san*, *āśamīs* and *bhikṣ*.
- ii. P, C and J have used similar affix.
- iii. **The form :**

cikirṣu = *kṛ* + *san* + *u* (by P,C & J)

ṛ > *ir* P 7.1.100, C 5.4.7, J 5.1.74

r > *o* P 7.4.60, C 6.2.11 2, J 5.2.161

i > *ī* P 8.2.77 , C 6.3.108, J 5.3.86

k > *g* P 3.4.54, C 6.2.114,115, J 5.4.129

s > *ṣ* P 8.3.108, C 6.4.46, J 5.4.37

B. *ḍu* P 3.2.180 ... CV 1.2.123 .. J 2.2.159

- i. The affix *ḍu* is employed after the root *bhu* preceded by *vi*, *pra*, *sam* when the word does not mean appulative.

- ii. The *anubandha* \dot{d} is marked for elision of the \dot{t} .

(P 6.4.143, C 5.1.138 J 4.4.143)

iii. **The form :**

vibhu = *vi* + *bhu* + $\dot{d}u$ (by P, C & J)

$\bar{u} > o$ P 6.4.143, C 5.1.133. J 4.4.143.

C. *Uṇ* P 3.31 C 1.3.1 J 2.2.137

- i. The affix *uṇ* comes after the roots with the force of the present in the sense of appulative.
- ii. \dot{N} indicates *vṛddhi* by P 7.2.115, C 6.1.9 and J 5.2.3.

iii. **The form :**

kāru = *kṛ* + *uṇ* (by P, C & J)

24. *Na*

A. *Narī* P 3.3.90 ... C 1.3.70 ... J 2.3.72

- i. The affix *narī* comes after the roots *yaj*, *yāc*, *yat viccha*, *praccha*, and *rakṣa*.
- ii. The similar structure is used to get affix *na* in P, C & J.
- iii. \dot{N} is marked for absence of *vṛddhi* (P 1.1.5, C 6.2.11, J 1.1.19)

iv. **The form :**

yajñā = *Yaj* + *nañ* (by P & J) , *viśna*=*vich* + *nañ* (by C)

25. *Naj*

A. *najirī* P 3.2.172 ... C 1.2.119 ... J 2.2.151

- i. The affix *najirī* comes in the sense of *ḥavit* after the roots *svap* and *tṛṣ*

ii. The actual affix *naj* is indicated by *najin*.

iii. *N* is ascribed to restrict *vrddhi*.

iv. *I* helps for smooth pronunciation.

v. **The form :**

svapnak = *svap* + *najin** (by P, C & J)

j > k P 8.4.56, C 6.4.149 , J 5.4.138

26. *Āru*

A. *Āru* P 3.2.173 ... C 1.2.126 ... J 2.2.152

i. The affix *āru* comes in the sense of havit after the *śr* and *vand*.

ii. The similar affix is used in all grammars.

iii. **The form :**

śarāru = *śr̄* + *āru* (by P, C & J) *r̄* > ar P 7.3.84, C 6.2.1, J 5.2.81

27. *luka*

A. *Klukan* P 3.2.174 F.F. CV 1.2.121 *kluka* J 2.2.153

i. The affix *klukan* is employed after the root *bhṛ* in the sense of havit.

ii. *Klukan* and *kluka* have been used to get actual affix *luka*.

iii. *N* stands for acute accent, that is not found in *JVy*.

iv. The indicatory *K* restricts *guṇa kārya*.

v. only finished form is written in *CVy*. No apparent benefit is found in not providing derivative rules in *CVy*.

vi. **The form :**

Bhīluka = *bhī* + *klukan* (by P) + *kluka* (by J)

28. *Tra*

A. *ṣṭran* 3.2.181 ... CV 1.2.123 *traṭ* J 2.2.160

- i. The affix *ṣṭran* comes in denoting the object after the verb *dhā*.
- ii. *Ṣ*, *ṭ* and *ṇ* anuband ha letters are added in the actula affix *tra*.
- iii. The *anubandha* 'n' points to accent.
- iv. *Ṣ* indicates for feminine *nīs* in P 4.1.41 and C 2.3.36. This *anubandha* is not dealt in *JVy*.
- v. *T* is used in *JVy* for feminine *nī* affix.
- vi. J avoids excess difficulty to use *traṭ* affix.
- vii. **The form :**

Dhātrī = *dhe* + *ṣṭran* + *nīṣ* (by P & C).... + *traṭ* + *nī* (by J)

e > a P 6.1.45, C 5.1.49, J 4.3.38.

29. *Itra*

A. *Itra* P 3.2.184CV 1.2.123J 2.2.162

- i. The affix comes in the sense of instrument after the roots *ṛ*, *lū*, *dhū*, *sū*, *khan*, *san*, *car*.
- ii. P, C and J have mentioned similar affix.
- iii. **The form :**

Aritra = *ṛ* + *itra* (by P, C & J) *ṛ* > ar P 7.3.34, C 6.2.1, J 5.2.81

30. *Ta*

A. *Kta* P 3.2.187 CV 1.2.123 J 2.2.165

- i. The verbal roots marked with an indicatory *ñi* takes the affix *kta* in present time.
- ii. The *it* *k* is added in affix *ta* denoting absence of *guṇa*.
- iii. **The form :**

minna = *mid* + *kta*(by P & J), *prakṣviṇṇa* = *pra*+*kṣvid* + *kta*(by C)

t > n P 8.2.42, J 5.3.59, C 6.3.74.

31. *Tum*

A. *Tumun* P 3.3.10 C 1.3.6 *tum* J 2.3.8

- i. The affix *tumun* is placed after a verbal root in the future when the word construction refers to another verb denoting action for the sake of future action.
- ii. The actual affix *tum* is used in *JVy*. P and C have added *anubandha n* for accent in P 6.1.197 and C 1.3.6 '*tumunaḥ nakāra svarārtha*.'
- iii. *U* helps for pronunciation.
- iv. **The form :**

Bhoktum = *bhuj* + *tumun* (by P) .. + *tum* (by J)

Paktum = *pac* + *tumun* (by C)

32. *Athu*

A. *Athuc* P 3.3.89C 1.3.69 *athu* J 2.3.71

- i. The affix *athu* comes after the roots which have indicatory *tu*.
- ii. The *anubandha* *C* of P and C is marker of accent. J removes it.
- iii. **The form :**

Vepathu = *vep* + *athuc* (by P & C) + *athu* (by J)

33. *Ti*

A. *ktin* P 3.3.94 C 1.3.74 *kti* J 2.3.75

- i. The affix *ktin* is added from the roots in the sense of action in feminine gender.
- ii. *Ti* is a real affix with *anubandha* *k* and *n*.
- iii. *N* stands for accent.
- iv. *K* indicates for absence of *guṇa*.
- v. **The form :**

kṛti = *kṛ* + *ktin* (by P & C) + *kti* (by J)

B. *Ktic* P 3.3.174 ... C 1.3.77 ... J 2.3.150

- i. The affix *ktic* is placed after a root in the sense of benediction when the word is an apprelative.
- ii. The indicatory *c* points out to discriminate from another affix *ktin*.
- iii. *K* denotes the absence of *guṇa*.

iv. **The form :**

Tanti = *tan* + *ktic* (by P,C & J)

34. *Am*

A. *ṇamul* P 3.4.22C 1.3.32 *ṇam* J 2.4.8

- i. The affix *ṇamul* comes after a root re-iteration is to be expressed.
- ii. Different affix has been dealt among the P, C & J for actual affix *am*.
- iii. The indicatory *ṇ* intends for *vrddhi*.
- iv. *u* is meant for pronunciation.
- v. */* stands for accent for which J omits it.

vi. **The form :**

Bhojam = *bhuj* + *ṇamul* (by P & C) ... + *ṇam* (by J)

B. *khamuñ* P 3.4.25C 1.3.134J 2.4.11

- i. The affix *khamuñ* is added after a root *kṛ* in the sense of abuse when the object is preceded it.
- ii. The three grammars are similar in every respect in this affix.
- iii. *Ñ* stands for *vrddhi*.
- iv. The augment *mum* is added before having the indicatory *kh*.
- v. *U* is used for pronunciation.

vi. **The form :**

Cormikāram = *cora* + *mum* + *kṛ* + *khamuñ* (by P & J)

Dasyumikāram = *dasyu* + *mum* + *kṛ* + *khamuñ* (by C)

34. *Tva*

A. *Ktvā* P 3.4.21 C 1.3.129 J 2.4.4.

- i. The affix *ktvā* comes after a verb, when there are in-combination with it, the words' *alam* and *khalu*, expressing the sense of prohibition.
- ii. *ktvā* is structured to get actual affix *tvā* in P, C & J,
- iii. *K* indicates for the absence of *guṇa*.
- iv. **The form :**

$$kṛtvā = kṛ + tvā \text{ (by P, C \& J)}$$

35. *At*

A. *Atṛn* P 3.2.104 C 1.2.72 *atṛ* J 2.2.87

- i. The affix *atṛn* comes after the verb *jṛ* sense of past time.
- ii. The *anubandha n* is meant for accent by P 6.1.197. J omits it.
- iii. *R* operates the augment *num*, that is added from the *ac* stem by
(P 7.1.70 C 5.4.24 and J 5.1.49.)
- iv. Feminine affix *ñīp* is to be added for indicatory *r*.

(P 4.1.6, C2.3.3, J 3.1.6)

v. **The form :**

$$jaraṇ = jṛ + atṛn \text{ (by P \& C)} \dots + atṛ \text{ (by J)}$$

B. *śatṛ* P 3.2.124C 1.2.84J 2.2.102

- i. The affix *śatṛ* substitutes *laṭ* when agreeing with what does not end with the first case affix.
- ii. The similar affix is dealt in P, C & J.
- iii. *Ś* governs for "*sārvadhātuka* sense (P 3.4.113, C 1.1.80, J 2.4-93)
- iv. *Ṛkāra* stands for feminine affix *ñīp* (P 4.1.5, C 2.3.2, J 3.1.6.)

v. **The form :**

$$pacanta = pac + śap + śatṛ \text{ (by P, C \& J)}$$

Secondary Affix

1. *ti*

a. *ti* P 4.1.77C 2.3.81 J 3.1.62

i. The feminine affix *ti* is added after the nominal stem *yuvan*.

ii. The similar affix *ti* is used in P,C and J

iii. The form is :

yuvati = *yuvan* + *ti* (by P,C & J)

" = *yuva* + *ti* n > 0 p 8.2.7, C 6.3.48, J 5.3.30

2. *ya*

a. *ṣyari* P 4.1.80 C 2.3.84 *ṣya* J 3.1.65

i. The affix *ṣyari* is employed after the nominal stem *kraudī* and others before a feminine gender affix.

ii. *Ṇ* stands for generalisation. J omits it and achieves the same form from *ṣya* affix.

iii. *Ṣ* is an indicatory letter in *ṣyari* for which the feminine affix *cāp* is added from the *ṣyari* ending word. JV has described, ' *yathāsambhavamī nīṭāpoḥ prāptayoḥ kvacidanantarāpatyārtha, kvacidabahvajarthah, ārambha* etc

iv. *ṣya* of J is economy in applicability. Although same works are operated from *ṣyari* and *ṣya*.

v. The form :

kraudya = *krauḍi* + *ṣyaṇi* (by P,C)+ *ṣya* (by)

" = *kraudya* *i* > *o* p 6.4.1478, C 5.3.149

+.....J 4.4.136

" = " + *cāp* P 4.1.74, C 2.3.80

+.....*tāp* J 3.1.4.

b. *ṇya* p 4.1.85C 2.4.2.J 3.1.70

i. The affix *ṇya* comes in the senses anticedently to *tena dīvyati* etc. from P 4.1.83, C 2.4.2.J 3.1.68 after the proper names *diti*, *aditi*....etc.

ii. The similar affix is used by P.C and J.

iii. ṇ stands for *vrddhi* in the first vowel of the stem in *Taddhita* affix (P 7.2.117, C 6.1.11, J 5.2.5.)

iv. The form

Daitya = *diti* + *ṇya* (by P,C & J)

" = *dit* + *ya* *i* > *o* P 6.4.148, C 5.3.149, J 4.4.136

" = *daitya* *i* > *ai* p 7.2.117, C 6.1.11 , J 5.2.5.

c. *yañ* p 4.1.105C 2.4.24 J 3.1.94

i. The affix *yañ* comes in the sense of *Gotra* descendant, after the nominal stem *Garga* etc.

ii. *ya* is the actual affix in P,C or J.

iii. Ñ is a marker of *vrddhi* in the first vowel of the stem. (P 7.2.117, C 6.1.11, J 5.2.5)

iv. **The form :**

Gārgya = *garga* + *yañ* (by P,C & J)

" = *garg* + *ya* $a > o$ P 6.4.148, C 5.3.149, J 4.4.136

" = *gārg* + *ya* $a > ā$ P 7.2.117, C 6.1.11, J 5.2.5.

d. *yat* P 4.1.137 C 2.4.70 *ya* J 3.1.126

- i. The affix *yat* comes in the sense of the descendant, after the word *rājan* etc.
- ii. The indicatory *t* is added with real affix *ya*. J removes it for accentuation.
- iii. The accute accent is accepted in the first syllable before having derived by *yat* affix. C is silent about it but he used as a follower of panini.
- iv. Due to absence of accent, the difference of *yat* and *ya* is shown here.

v. **The form :**

Rājanya = *rājan* + *yat* (by P & C).....+ *ya* (by J)

" = " + *ya* n is not elided by P 6.4.168, C 5.3.168,
J 4.4.159

e. *ñyan* P 4.1.171C 2.4.93 *ñya* J 3.1.153

- i. The affix *ñyan* comes after the stem ending in short *i* and *kośala*, *ajāda* in the sense of descendant changing *vṛddhi* in the first syllable.
- ii. *ñ* is used for *vṛddhi*.

- iii. *n̄* stands for generalisation where for feminine affix *cāp* is added after the *ñyan̄* ending. (P 4.1.74, J 2.3.80) J is silent about the *anubandha*.
- iv. *Cāp* is being used from structuring *ñyan̄* ending but J has accepted *ṭāp* in feminine.
- v. *Āmbaṣṭhy* = *āmbaṣṭha* + *ñyan̄* (by P & C)+ *ñya* (by J)
 " = *āmbaṣṭh* + *ya a > o* P 6.4.148, C 5.3.149, J 4.4.136

The feminine form can be a -

Āmbaṣṭhyā = *āmbaṣṭhya* + *cāp* P 4.1.74, C 2,3.80 *ṭāp* J 3.1.4

- f. *ḍyat* , *ḍya* P 4.2.9. I.F. C 3.1.9 J x
- i. The affix *ḍyat* and *ḍya* come in the sense of *sāmaveda* being in the instrumental case after the nominal stem *vāmadeva*.
- ii. The form *vāmadevyā* is derived by P's *ḍyat* and *ḍya* when this form is accepted irregularly in CVy.
- iii. *t* stands for *antasvarita* accent in P 6.1.85. Another *ḍya* affix is denoted *antodāṭṭa pratyaya* accent.
- iv. J silent about this form which relates to *veda*.
- v. **The form :**

Vāmadevyā́, *vāmadevyá* = *vāmadeva* + *ḍyat*, *ḍya* (by P)

" , " = " + *ya a > O* P 6.4.148

- g. *ṭyan̄* P 4.2.30C 3.1.28 J 3.2.25

- i. The affix *ṭyan̄* is employed to denote ' he is its deity",after *soma*.
- ii. The similar affix is used in all grammars.

iii. *ṇakāra* stands for *vrddhi* (P 7.2.117, C 6.1.11, J 3.1.18)

iv- The indicatory *ṭ* states to add the feminine affix *nīp*

(P 4.1.5.C 2.3.17, J 3.1.18)

v. The form :

Saumya = *soma* + *tyaṇ* (by P,C & J)

" = *som* + *ya* *a>o* P 6.4.148, C 5.3.149, J 4.4.136

" = *saum* + *ya* *a> au* P 7.2.117, C 6.1.11, J 5.2.5

Saumī = *saumya* + *nīp* P 4.1.15, C 2.3.17+ *ni* J 3.1.18

" = *saum* + *ī* *y > o* P 6.4.150, C 5.3.152, J 4.4.140

h. *yan* P 4.2.42 *yañ* C 3.150 *ya* J 3.2.42

i. The affix *yan* comes after the nominal stem *brāhmaṇa*, *māṇava*, *vāḍava* in the sense of 'collection there of'.

ii. Indicatory letter *n* of P stands for accent *ādyudātta* by P 6.1.197. This is omitted by C and J due to absence of accent.

iii. *Anubandha* *ñ* of C is denoted *vrddhi* by C 6.1.11 for the form *gāṇikya*. J does not use any *anubandha*.

iv. Different type of affixes are presented in same sense for the forms.

v. The form :

Brāhmaṇya = *brāhmaṇa* + *yan* (by P) *gāṇikya* = *gaṇikā* + *yañ*

(by C).... + *ya* (by J)

" = *brāhmaṇ* + *ya* P 6.4.148 " = *gaṇik* + *ya*

C 5.3.149J 4.4.136

" = *gāṇikya* *a > ā* C 6.1.11

I. *ya* P 4.2.49C 3.1.56J 3.2.15

- i. The affix *ya* is employed after the *pāśa* in the sense of 'collection there of.'
- ii. The similar affix *ya* is used in P,C and J,
- iii. Similarity is shown here for absence of *anubandha*.

iv. **The form :**

pāśya = *pāśa* + *ya* (by P,C & J)

" = *pāś* + *ya* *a > o* P 6.4.148, C 5.3.149, J 4.4.136

j. *ñya* P 4.2.80C 3.1.68 *ṇya* J 3.2.60

- i. The affix *ñya* comes after the nominal stem *pragadin*, *magadin* etc. in the fourfold sense.
- ii. *ñ* indicates both *vrddhi* and accute accent. So J removes it.
- iii. *ṇ* is used for *vrddhi* by J 5.2.5.
- iv. Difference structure *ñya* and *ṇya* are for accent.

v. **The form :**

māgadya = *magadin* + *ñya* (by P & C)+ *ṇya* (by J)

" = *magad* + *ya* *in - o* P 6.4.144, C 5.3.139 ... J 4.4.130

" = *māgad* + *ya* P 7.2.117, C 5.1.11, J 5.2.5

k. *yak* P 4.3.94 C x *ṇya* J 3.3.69

- i. The affix *yak* after the nominal stem *kucavāra* in the sense of 'this is his native land'.
- ii. *yak* and *ṇya* are used to get actual affix *ya*.

- iii. *K* it makes *vrddhi* by P 7.2.118. J has not accepted it for absence of accent.
- iv. *ṇ* of J stands for *vrddhi* by J 5.2.5.
- v. C is silent about this from and affix.
- vi. *Kucavāra* the name of the land is modernised at the time of C but unfortunately J has detected it as a follower of P.

vii. **The form :**

Kaucavārya = *Kucavāra* + *yak* (by P) + *ṇya* (by J)

" = *kucavār* + *ya* *a > o* P 6.4.148....J 4.4.136

" = *Kaucavār* + *ya* *u > au* P 7.2.117 J 5.2.5.

l. *ḍyaṇ* P 4.1.171.1C 2.4.102J 3.1.155

i. The affix *ḍyaṇ* comes after the nominal stem *pāṇḍu* in the name of Country.

ii. *ḍyaṇ* is a representative of actual affix *ya* in P, C & J.

iii. *ḍ* is the marker of *ṭi lopa* (P 6.4.143, C 5.3.133, J 4.4.129)

iv. *ṇ* is for *vrddhi* in initial letter and is to restrict the replacement of the masculine form of the feminine. (P 6.3.39, C 5.2.36, J 4.3.151)

v. **The Form :**

pāṇḍya = *pāṇḍu* + *ḍyaṇ* (by P, C & J)

" = *pāṇḍ* + *ya* *u > o* P 6.4.143, C 5.3.133, J 4.4.129

m. *yap* P5.1.82C 4.1.97 *ya* J 3.4.78

i. The affix *yap* employed after the nominal stem when forming a *dvigu* compound and meaning 'age'.

- ii. *Pakāra* indicates accent *ādyudātta* by P 3.1.4. J omits it . CV is silent about *anubandha* P, CV assures to deal accentuation chapter afterwords, but that chapter is missing.
- iii. Accent relating *anubandhas* are absent in *JVy*. So difference is given here .
- iv. **The form :**

Dvimāśya = *dvimāsa* + *yap* (by P & C) *māśya* = *māsa* + *ya* (by J)

" = *dvimās* + *ya* *a* > *o* P 6.4.148, C 5.3.149,

māśya = *mās* + *ya* J 4.4.136

n. *ṇyat* P 5.1.83 C 4.1.98 *ṇya* J 3.4.80

- i. After the stem *śaṇmāsa*, the affix *ṇyat* comes in the sense of 'age'.
- ii. P and C have used *ṇyat* and *ṇya* in *JVy* to get actual affix *ya*.
- iii. *ṇ* stands for *vr̥ddhi* (P 7.2.117, C 6.1.11, J 5.2.5)
- iv. The indicatory letter *t* denotes accent *svārīta* by P 6.1.185. This is not in *JVy*.

v. **The form :**

sāṇmāśya = *śaṇmāsa* + *ṇyat* (by P & C) + *ṇya* (by J)

" = *śaṇmās* + *ya* *a* > *o* P 6.4.148, C 5.3.149, ...J 4.4.136

" = *sāṇmās* + *ya* *a* > *ā* P 7.2.117, C 6.1.11 J 5.2.5

o. *śyañ* P 5.1.123 C 4.1.140 *ṭyaṇ* J 3.4.11

- i. The affix *śyañ* is added a nominal stem denoting colour and *drīḍha* etc in the sense of 'nature thereof'.

- ii. P and C's \dot{S} indicates feminine $n\ddot{r}\dot{s}$. (P 4.1.41 & C 2.3.36) J's \dot{t} is a comparative marker of feminine $n\ddot{r}$. $\dot{N}\ddot{r}s$ of P is used for $ud\ddot{a}tta$ accent.
- iii. $v\ddot{r}ddhi$ is operated by P and C's \ddot{r} and J's η .
- iv. \dot{S} is not an indicatory letter in feminine affix in JVy and for the smooth pronunciation $\dot{t}ya\eta$ is prescribed by JVy . $\dot{S}ya\ddot{n}$ deals on account of accent.

v. The form :

$\acute{S}auklya = \acute{s}ukla + \dot{s}ya\ddot{n}$ (by P & C) + $\dot{t}ya\eta$ (by J)

" = $\acute{s}ukl + ya$ P 6.4.148, C 5.3.149, J 4.4.136

" = $\acute{s}aukl + ya$ $a > o$ P 7.2.117, C 6.1.11 J 5.2.5.

$\acute{S}aukl\ddot{r} = \acute{s}auklya + n\ddot{r}s$ P 4.1.41, C 2.3.36 + $n\ddot{r}$ J 3.1.18

" = $\acute{s}aukl + \ddot{r}$ P 6.4.150, C 5.3.152 J 4.4.140

p. yas P 5.2.138 C 4.2.150 J 4.1.61

- i. The affix yas comes after kam and sam in the sense of $matup$.
- ii. The similar yas is used by P,C and J to get ya .
- iii. S is the representative of $padasamij\ddot{n}\ddot{a}$ by P 1.4.16 and J 1.2.105. CVy has avoided $samij\ddot{n}\ddot{a}$ part and silent on the $sak\ddot{a}ra$.

iv. The form :

$Kamya = kam + yas$ (by P,C & J)

" = $kam + ya$ $m > m\ddot{r}$ P 8.3.23, C 6.4.8, J 5.4.7

q. $\ddot{n}ya$ P 5.3.112 C 4.3.88 J 4.2.1.

- i. The affix *ñya* is employed without changing the conotation, to a word denoting horde, but not when the word is derived from the name of their leader.
- ii. *ñ* is a marker of *vṛddhi* (P 7.2.117, C 6.1.11, J 5.2.2.5)
- iii. The similar form has been detected in P, C & J.
- iv. **The form :**

Lauhadhvaiya = *Lohadvaja* + *ñya* (by P, C & J)

" = *Lohadvaj* + *ya* P 6.4.148, C 5.3.149, J 4.4.136

" = *Lauhadhvaj* + *yao* > *au* P 7.2.117, C 5.3.149, J 5.2.5

r. *ñyaṭ* P 5.3.114 C 4.3.90 J 4.2.3.

- i. The affix *ñyaṭ* is employed in the sense of multitude living by the trade of arms after the name among the *vahika* except *brāhmaṇa* and *rājanya*.
- ii. The similar structure has been used in P, C & J for actual affix *ya*.
- iii. *ṭ* is used for feminine affix *ñīp*. (P 4.1.5, C 2.3.17, J 3.1.18)
- iv. *ñ* is a marker of *vṛddhi* (P 7.2.117, C 6.1.11, J 5.2.5.)
- v. *ñyaṭ* is fixed here after the *ñya* context.
- vi. **The form :**

Kṣaudrakya = *kṣudraka* + *ñyaṭ* (by P, C & J)

" = *kṣudrak* + *ya* P 6.4.148, C 5.3.149, J 4.4.136

" = *kṣaudrak* + *ya u* > *au* P 7.2.117, C 6.1.11, J 5.2.5

kṣaudrakī = *kṣaudrakya* + *nīp* P 4.1.15, C 2.3.17 .. + *nī* J 3.1.18

" = *kṣaudrak* + *ī* P 6.4.150, C 5.3.152, J 4.4.140

The affixes *ṣya*, *nīya*, *ya* and *ṇya* are comparatively short than P and C for the absence of accent. The form *gāṇikya* with the affix *yañ* is used by C being changed from *yan* of P. *Kaucavārya* is treated the name of region which is not used in the time of C. So *yak* is absent in CV or being changed from *yan* of P. Basically *ṇya*, *yañ*, *ṭyañ*, *ḍyañ*, *nīya*, *nīyaṭ* and *yas* are similar in P, C and J.

3. *a*

a. *aṇ* P 4.1.83C 2.4.1J 3.1.68

i. The affix *aṇ* comes after the nominal stem in the sense of descendant.

ii. *ṇ* indicator letter is used for *vrddhi* by which the first vowel of the stem is substituted by *vrddhi* vowel. (P 7.2.117, C 6.1.11, J 5.2.5)

iii. The form :

aupagava = *upagu* + *aṇ* (by P, C & J)

" = *upag* + *a* *u* > *op* 6.4.146, C 5.3.147, J 4.3.116

b. *añ* P 4.1.86. C 2.4.7 J 3.1.71

i. The affix *añ* is employed after the nominal stem *utsa* etc. in the various senses *tena divyati*.

ii. *ñ* is a indicator letter to get a affix.

iii. *ñ* is used for *vrddhi*, that substitutes the first vowel of the *pada*. (P 7.2.117, C 6.1.11, J 5.2.5)

- iv. Although forms are derived by dint of the same indication of *aṇ* affix. yet *añ* denotes *ādyudāṭṭa* and *aṇ* denotes *antodāṭṭa*.

v. **The form :**

Autsa = *utsa* + *añ* (by P, C & J)

" = *auts* + *a u > au* P 7.2.117, C 6.1.11, J 5.2.5.

C. *ñā* P 4.1.85.3C 2.4.6 JV 3.1.70

- i. The affix *ñā* comes after the nominal stem *prthivī*.
- ii. *ñ* indicator letter adds *KV* recorded in P 4.1.85.3, JV 3.1.70 and C 2.4.6 to get affix *a*.
- iii. *ñ* indicates for *vṛddhi*.

iv. **The form :**

Pārthivā = *prthivī* + *ñā* + *ṭāp* (by P, & C),

pārthivā = *prthivī* + *ñā* (by J)

" = *pārthiv* + *a* + *ā* ṛ - āṛ P 7.2.117, C 6.1.11

pārthiva = *parthiv* + *a* J 5.2.5

d. *ṇa* P 4.1.147C 2.4.79 J 3.1.135

- i. The affix *ṇa* comes in the sense of contempt, after a feminine word denoting *gotra* descendant.
- ii. The indicator *ṇa* has been used by P, C & J for actual affix *a*.
- iii. *ṇa* is a marker of *vṛddhi* in *Taddhita* form.

iv. **The form :**

Gārga = *garga* + *ṇa* (by P, C & J).

" = *gārg* + *a* *a* > *ā* P 7.2.117, C 6.1.11, J 5.2.5.

e. *ñā* P 4.2.58 *ñā* C 3.1.36 *ṇa* J 3.2.50

- i. The affix *ñā* comes in feminine after a noun of action ending in the affix *ghaṇ*, denotes an action occurring in that.
- ii. *ñ* of P and C and *ṇ* of J have been indicated for *vr̥ddhi* (P 7.2.117, C 6.1.11, J 5.2.5)
- iii. The 'mum' is the augment before *ñā* affix when the first member is *syena* or *tila* (P 6.3.71, C 5.2.84)
- iv. J has used irregularly the affix *ṇa* and augment *mum* in J 3.2.50
- v. **The form :**

Syainampātā = *syena* + *mum* + *pāta* + *ñā* (by P & C)....+ *ṇa* (by J)

" = " + *m* + *pāta* + *a* *mum* - P 6.3.71, C 5.2.84
.....+ *a* J 2.3.50

f. *ṭā* P 4.3.34.2 C 3.3.10 JV 3.3.9

- i. The affix *ṭā* is employed from the nominal stem of *phalgunī* in feminine.
- ii. *Ṭ* *anubandha* letter is used for *nīp* affix.
- iii. The affix *ṭā* comes in feminine after a nominal stem *phalgunī* and form is derived *phalgunī*. So accent and meaning is shown by derivation of *Taddhita*.

iv. **The form :**

Phalgunī = *phalgunī* + *ṭā* + *nīp* *nīp* > P 4.1.15, C 2.3.17,

nī - J 3.1.1.8

i > *o* P 6.4.148, C 5.3.149, J 4.4.136

g. a P 4.3.9.C 3.2.82 J 3.2.129

- i. The affix *a* comes after the nominal stem '*madhya*' the meaning being fit or right.
- ii. The real affix *a* is used in P, J. C has used the finished form in *sāmpratika* sense.

iii. **The form :**

Madhya = *madhya* + *a* (by P & J)

" = *madhy* + *a* *a* > *o* P 6.4.148, J 4.4.136

h. *ḍa* P 5.2.45C 4.2.50 J 3.4.167

- i. The affix *ḍa* is employed after a numeral ending *daśan*, being in the first case in construction when this is surplus in it.
- ii. *ḍ* it letter is added in the actual affix *a*.
- iii. *ti* is elided before having the indicatory *ḍ*.

iv. **The form :**

Ekādaśa = *eka* + *daśan* + *ḍa* (by P) *an* > *o* P 6.4.143

Ekavimśa = " + *vimśan* + " (by C) " C 5.3.138

Ekatrimśa = " + *trimśat* + " (by J) " J 4.4.129

i. *ḍat* P 5.2.48C 4.2.51 J 4.1.1

- i. The affix *ḍat* is employed after a numeral in the sixth case in construction in the sense of ' making full this number '.
- ii. *ṭ* states for feminine suffix *nīp* (P 4.1.15, C 2.3.17, J 3.1.18)
- iii. In the *Taddhita* section *ḍ* it letter uses generally the sense of numeral.

iv. **The form :**

Dvādaśa, Dvādaśī = *dvā + daśan + ḍaṭ + nīp* (by P,C)..+ *nī* (by J)

- j. *ac* P 5.2.127 C 4.2.47 a J 4.1.50
- i. The affix *ac* comes in the sense of *matup* after the nominal stem *arśa* etc.
- ii. 'C' it letter indicates *antodāṭṭa* according to P 6.1.164. Probably C has dealt accentuation chapter but that is not found here.
- iii. The difference is shown as to the accentuation.

iv. **The form :**

Arśasa = *arśas + ac* (by P,C)

" = " + *a* (by J)

- k. *at* P 5.3.12 I.F. C 4.3.11 a J 4.1.78
- i. The affix *at* is added after *kim* ending in the locative.
- ii. J has used real affix *a*.
- iii. P has dealt affix *at* due to accentuation.
- iv. They are depended upon the *nipātana* for the from *kva*. P and J have indirectly formed by *at* and *a* irregularly. C uses directly irregular form in this *sūtra*.

v. **The form :**

Kva = *kim + at* (by P)+ *a*. (by J)

kim > kva P 7.2.105, J 5.1.163, C 4.3.11

- l. *ḍac* p 5.4.73C4.4.95 *ḍa* J 4.2.69

- i. The affix *ḍac* is employed after a *Bahubṛīhi* denoting numeral except last term *vahu* and *gaṇa*.
- ii. *ḍ* indicates *ṭi. lopa*. (P 6.4.143, J 4.4.129 & C 5.3.138)
- iii. C of P and C for *antodatta* accent by P. 6.1.104.
- iv. The form :

upadaśa = *upa* + *daśan* + *ḍac* (by P &C)+ *ḍa* (by J)

" = " + *daś* + *a an* > o P 6.4.123, C 5.3.138

.....+ *a* J 4.4.129

m. *ṭac* P 5.4.91C 4.4.76, *ṭa* J 4.2.93

- i. The affix *ṭac* comes after *rājan*, *ahan* and *Sakhi*, when standing at the end of *Tatapuruṣa* Compound.
- ii- *t* and *c* indicatory letter are attached with affix *a*.
- iii. C denotes *antodatta* accent.
- iv. *ṭ* *it* letter marks for *ñp* (P.4.1.15, C 2.3.17, J 3.1.18)

- v. The form :

Mahārāja = *mahat* + *rājan* + *ṭac* (by p)

" = *mahā* + *rāj* + *a at* > ā P 6.3.46, *an* > o P 6.4.144

Madrarāja = *Madra* + *rājan* + *ṭac* (by C)

Devarāja = *deva* + *rājan* + *ṭa* (by J)

" = " + *rāj* + *a an* - o C5.3.139

Devarāja = " + *raj* + *a* J 4.4.130

n. *ñā* P 5.3.50 C 4.2.62J 4.1.111

- i. The affix *ñā* comes after the nominal stem of *ṣaṣṭha* and *aṣṭama*, when a 'part' is meant but not in the *chhandas*.
- ii. *n anubandha* letter denotes to *vṛddhi* by P 7.2.117, C 6.1.11 and J 5.2.5 .

iii. **The form :**

āṣṭama = *aṣṭama* + *ñā* by (P,C & J)

a > *ā* (P 7.2.117, C 6.1.11, J 5.2.5)

o. *Ṣac* P 5.4.113C 4.4.96 *ṭa* J 4.2.113

- i. The affix *ṣac* comes after the word *sakthi* and *akṣhi* in final of *Bahubṛīhi* compound when denotes a portion of one's body.
- ii. *J'S anubandha ṭa* is employed for feminine affix *ñī* by J 3.118
- iii. *Ṣac* is taken for accent to discriminate the *ṭac*. perhaps *cakāra* of *ṣac* is imitated by *ṭac* affix.
- iv. *ṣac* indicates feminine affix *ñīs* for which *udātta* accent is governed by C 2.3.36.

v. **The form :**

Dīrghasktha = *dīrghasakthī* + *ṣac* (by P & C)

Dīrghaskthī = " + " + *ñīs* (by C) *ñīṣ* - C 2.3.36

Kalyāṇākṣa, *Kalyāṇākṣī* = *Kalyāṇākṣī* + *ṭa* + *ñī* (by J) *ñī* - J 3.1.18

p. *Ṣa* P 5.4.115 *ṣac* C 4.4.98 *ṭa* J 4.2.115

- i. The affix *ṣa* is employed after a *Bahubṛīhi* compound ending in *murdhan*, and preceded by *dvi* and *tri*.
- ii. *ṣ* indicates the feminine *ñīs* in P 4.1.41, C 2.3.36 wherefor *antodātta*

and *ādyudātta* have optionally employed. *ṣac* is only for *antodātta* because of *cit*.

- iii. *ṭ* *it* letter marks for *ñī* in J 3.1.18.
- iv. The difference in affix is said upon the accent.
- v. **The form :**

Dvimūrdha = *dvimūrdhan* + *ṣa* (by P)...+ *ṣac* (by C)..+ *ṭa* (By J)

an > *o* P 6.4.144, C 5.3.139, J 4.4.130

q. *ap* P 5.4.116C 4.4.99 *a* J 4.12.116

- i. The affix *ap* is added after the nominal stem *pramāṇī* and *Bahubrīhi* compound ending in a feminine original numeral.
- ii. *P* of *ap* affix is used for accent by P 3.1.4, therefore J omits it.
- iii. C has not used accent where *P* is imitated by him.
- iv. J admits only affix *a* without indicatory.

v. **The form :**

Kalyāṇipañcamā = *Kalyāṇipañcamī* + *ap* + *ṭāp* (by P&C)+ *a*(by J)

i > *o* P 6.4.148, C 4.4.136, J 5.3.149

ṭāp - P 4.1.4, C 3.1.4., J 2.3.15

4. ***na***

a. *nañ* P 4.1.87 C 2.4.13 *añ* J 3.1.72

- i. The affix *nañ* comes after the nominal stem *stri* in the senses specified in the aphorism reckoning from this one as far as " *dhānyānām bhavane kṣetre*"

- ii. *nañ* is used to get real affix *na*.
- iii. *JVy* has governed affix *añ* with augment *nuk* for same formation.
- iv. *ñ* remarks as it letter for *vrddhi* by P7.2.117, C 6.1.11 and J 5.2.5
- v. **The form :**

straiṇa = *stri* + *nañ* (by P & C)+ *nuk* + *añ* (by J)

n > *ṇ* (P 8.4.2, C 6.4.101, J 5.4.86)

b. *na* P 5.2.100 C 4.2.104J 4.1.-27

- i. The affix *na* is employed after the nominal stem *pāmādi* in the sense of *matup*.
- ii. P,C and J have used similar affix *na*.
- iii. **The form :**

Pāmana = *pāman* + *na* (by P,C & J)

n > *o* P 8.2.7, C 6.3.48, J 5.3.30

About the *na* affix, the types of modified affix *añ* and *na* in *JVy* are not clear understandable than *nañ* and *n*.

5. **sna**

a. *snañ* P 4.1.87C 2.4.13 *añ* J 3.1.72

- i. The affix *snañ* comes after the nominal stem *pumis* in the sense of "*dhānyānām bhavane kṣetre khañ*".
- ii. The form is derived by J's *añ* affix with augment *nuk*. The same form is governed by *snañ* in *PVy* and *CVy*.
- iii. *ñ* indicates *vrddhi* in first vowel.

iv. The form :

Paum̐sna = *puris* + *snañ* (by P & C)+ *nuk*+ *añ* (by J)

s > *o* P 8.2.23, C 6.3.52, J 4.4.130

6. *iñ*

a. *iñ* P 4.1.95C2.4.19J3.1.85

i. The affix *iñ* is employed after a nominal stem ends in short *a*, in denoting a descendant.

ii. The same affix is dealt in the following comparative aspect.

iii. *ñ* is a marker of *vrddhi*.

iv. The form :

Dākṣi = *dakṣa* + *iñ* (by P,C & J) *a* > *ā* P 2.2.117,C 6.1.11,J 5.2.5

b. *ic* P 5.2.127 C 4.4.116 J 4.2.128

i. The affix *ic* is added after a *Bahubīhi* compound in denoting reciprocity of an action.

ii. The indicatory *C* stands for *viśeṣaṇārtha* by which *tiṣṭhadgu* etc ascribed in *PVy* and *JVy* . *CV* has commented " *ici*" 5.2.48 *iti viśeṣaṇārtha*.

iii. The form :

Keśākeśī = *keśa* + *keśa* + *ic* (by P,C & J)

a > *ā* p 6.3.137, C 5.2.145, J 4.3.232.

The affix *iñ* and *ic* are similar although purpose of *anubandha* differs in P,C & J.

7. *ak*

a. *akac* P 5.371C 4.3.56 *ak* J 4.1.130

- i. The affix *akac* comes after an indeclinable and to pronominal when the last vowel of those words in the sense of *prāgiviya* affix.
- ii. The *anubandha* C is added in the actual affix *ak* for accent *antodāṭṭa* by P 6.1.164, J omits it.
- iii. *a* is used for pronuciation.
- iv. **The form :**

Uccakaiḥ = *ucca* + *akac* + *ais* (by P & C)+ *ak* + *ais* (byJ)

Bhis > *ais* P 7.1.11, C 2.1.3, J 5.1.9

J's *ak* is comparatively short than other.

8. *Āyana*

a. *Cphañ* P 4.1.98 *phyañ* C 2.4.33 *ñpha* J 3.1.87

- i. The affix *cphañ* comes after the nominal stem '*kuñja*' etc. denoting remote descendant.
- ii. Difference category of structures govern here for actual affix *āyana*.
- iii. 'C' operates *viśeṣaṇārtha*. This is meant for *ñya* affix under the rule "*vrātacphañorastriyām*" p 5.3.113. C and J omit it. But the same condition (about n *anubandha*) is considered as the first indicatory letter of *ñpha* affix in J 3.1.87.
- iv. *ñ* governs *vrddhi*.
- v. *Āyana* is subsituted for the *pha* (P 7.1.2, C 5.4.2 , J 5.1.2)
- vi. *Ya* is used in C's affix for which *ñya* is not added indirectly like the P and J.

vii. **The form :**

Kauñjāyanya = *kuñja* + *cphañ* + *ñya* (by P) *ñya* - P 5.3. 113

" = " + *phyañ* (by C)

" = " + *ñpha* + *ya* (by J) *ya* - J 4.2.2

6. *Phak* P 4.1.99C 2.4.35 *Phaṇ* J 3.1.88

1. The affix *phak* is employed after *naḍa* etc when a *Gotra* descendant is to be denoted.

ii. Different structures are shown for *āyana* affix by P,C and J.

iii. n the indicatory letter of J operates *vrddhi* by 5.2.5. This type of alteration saves one rule.

iv. *K* it is a marker of *vrddhi* by P 7.2.118 and C 6.1.11 which is not used by J.

v. *Ph* has been added for substitution *āyana* (P 7.1.2,C 5.4.2,J 5.1.2)

vi. **The form :**

Nāḍāyana = *naḍa* + *phak* (by P,C)+ *phañ* (by J)

a > *ā* P 7.2.118, C 6.1.11, J 5.2.5

ph > *āyana* P 7.1.2, C 5.4.2, J 5.1.2

c. *Ṣphak* P 4.2.99 C 3.2.8 *ṭphaṇ* J 3.2.78

i. The affix *ṣphak* comes after the word *kāpisi* in the *śeṣa* sense.

ii. The indicatory *k* is discussed here for *vrddhi* and accent (P 7.2.118, C 6.1.11)

iii. *Ṣ* indicates the feminine affix *ñṣ* J removes it. (P 4.4.41,C 2.3.36)

- iv. *Āyana* is used for *ph*.
- v. J has used *ṭ* in the place of *ṣ* for feminine *ñī* affix (J 3.1.18)
- vi. P and C's *ṣit* is for *ñīṣ* and *k* is governed for *udātta*. So J avoids these *anubandhas*.
- vii. **The form :**

Kāpiśāyana, *Kāpiśāyanī* = *Kāpiśī* + *ṣphak* + *ñīṣ* (by P & C)

" , " =+ *ṭphaṇ*+ *ñī* (by J)

i > *o* P 6.4.148, J 4.4.136, C 15,3.150

ñīṣ - 4.1.41, C 2.3.36, J 3.1.18

Everywhere the survey of affixes are shown the suffix system of C denoting to formation *Ex- phyañ*. *Anubandha* *k* is absent in *JVy* for brevity.

9. *eya*

- a. *ḍhak* P 4.1.119 C 2.4.49 *ḍhaṇ* J 3.1.108
- i. The affix *ḍhak* comes optionally after a word *maṇḍuka* denoting descendant.
- ii. *Eya* is an actual affix from *ḍhak* and *ḍhaṇ*.
- iii. *K* the indicatory letter of P and C, *n* of J operates for *vrddhi*. These are discussed in former affix.
- iv. Perhaps P and C's *k* stands for *udātta* accent under the rule P 2.1.165 So J is silent about it.
- v. *Eya* is substituted for *ḍha*.

vi. **The form :**

Māṇḍukeya = *maṇḍuka* + *ḍhak* (by P & C)+ *ḍhaṇ* (by J)

ḍha > *eya* p 7.1.2, C 5.4.2, J 5.1.2

b. *ḍhañ* P 4.1.135C 2.4.76J 3.1.123

i. The affix *ḍhañ* is employed after the bases denoting *quadrupeds* in the sense of descendant.

ii. The same affix is governed by P,C & J.

iii. *Ñ* stands for *vṛddhi* and *ḍha* is the substratum of *eya*.

iv. **The form :**

Kāmaṇḍaleya = *kamaṇḍalu* + *ḍhañ* (by P & C)

Śāvaleya = *śavala* + *ḍhañ* (by J)

ḍha > *eya* P 7.1.2, C 5.4.2, J 5.1.2

c. *ḍha* P 5.3.10 2 C 4.3.80J 4.1.156

i. The word *śilā* takes the affix *ḍha* in the sense of like this.

ii. The same *anubandha ḍh* is used for substitution *eya*.

iii. **The form :**

Śileya = *śilā* + *ḍha* (by P,C & J)

Ḍha is used as *viśeṣaṇa* of *eya* for economy in applicability.

10. **in**

a. *ini* P 4.2.51 C 3.1.57 *in* J 3.2.44

i. The nominal stem of *khala* takes the affix *ini* in the sense of 'Collection thereof'

- ii. The indicatory *i* helps for pronunciation and saves *nakāra* as last letter. J omits it for shortness.

iii. **The form :**

khalinī = *khala* + *ini* + *ñīp* (by P & C)

" = " + *in* + *ñī* (by J)

b. *ñini* P 4.3.103C 3.3.71 *ñin* J 3.3.77

- i. In the sense of 'enounced by him', the affix *ñini* comes after the nominal stem *kāśyapa*, *kaśika* denoting vedic seers.
- ii. *N* operates *vrddhi* by P 7.2.117, C 6.1.11 and J 5.2.5
- iii. *I* is used to save *nakāra* and for pronunciation. J omits it C has used *ikāra* as a follower of P.

iv. **The form :**

Kāśayapina = *kāśyapa* + *ñini* (by P & C)+ *ñin* (by J)

11. **aira**

a. *Airak* P 4.1.128 C 2.4.58 *ñaira* J 3.1.117

- i. The *airak* is added after the nominal stem *caṭakā* in forming the patronymic.
- ii. *K* denotes *vrddhi* in p 7.2.118 and C 6.1.11. J omits it because which is dealt for accent *udātta*.
- iii. J'S *ṇa* is used for same *vrddhi* by 5.2.5

iv. **The form :**

Cāṭakaira = *caṭakā* + *airak* (by P & C) + *ñaira* (by J)

ā > *ā* p 7.2.118, C 6.1.11, J 5.2.5

12. *Eyara*

- a. *ḍhrak* P 4.1.129 *erak* C 2.4.62 *ḍh. raṇ* J 3.1.119
- i. The nominal stem of *Godhā* takes the affix *ḍhrak* in the sense of descendant.
- ii. Different type affixes are used for formation.
- iii. *K* and *ṇ* are the marker of *vrddhi*.
- iv. *Eya* is substituted for the *ḍh* C P 7. 1.2, J 5.1.2)
- v. *Erak* of C's affix is simple for formation.

vi. **The form :**

Gaudhera = *godhā* + *ḍhrak* (by P)...+ *erak* (by C)..+ *ḍh. raṇ* (by J)

y > o P 6.1.66, C 5.1.63, J 4.3.55

Anubandhas of J *ḍh* and *ṇ* are one class letter. But *ḍh* and *k* are separate class letter in PVy and CVy

13. *Īya*

- a. *Chan* P 4.1.132 C 2.4.67 J 3.1.121
- i. The nominal stem of *pitṛ* and *svasṛ* take affix *chan* in the sense of descendant.
- ii. The same structure is operated by P,C and J to get real affix *īya*.
- iii. *Ṇ* is a representative of *vrddhi*.
- iv. *Īya* is substituted for *Ch*. (P 7.1.2. , C 5.4.2, J 5.1.2.)
- v. **The form :**

paitṛṣvasṛīya = *pitṛṣvasṛ* + *chan* (by P,C & J)

ch. > *Īya* P 7.1.2, C 5.4.2, J 5.1.2.

b. *Cha* p 4.2.6..... C 3.1.6..... J 3.2.7.

- i. Denoting the time of conjunction the affix *cha* is employed from names of asterisms comprising *dvandva* compound in the third *sup* triplet.
- ii. The similar affix *cha* has been used in P,C and J for substitution *īya*.

iii. **The form :**

Rādhānurādhīyā = *rādhānurādhā* + *cha* + *ṭāp* (by P,C & J)

c. *chas* P 4.2.115 *Cha* C 3.2.29 *chas* J 3.2.91

- i. The affix *chas* comes after the *vridhha* word *bhavat*, in the *śeṣa* senses.
- ii. The indicatory *s* has been dealt for *pada samjñā*. For that reason C omits it.
- iii. *īya* is substituted the *cha*.

iv. **The form :**

Bhavadiya = *bhavat* + *chas*(by P & J)+ *cha* (by C)

t > d P 4.2.39, C 3.2.29, J 5.3.57

P and J have detected *chas* affix from *bhavat* when *cha* is used in *CVy*. For which new condition is added in this *sūtra* 3.2.29 for omission *samjñā* part.

14. ***Iya***

a. *Gha* P 4.1.138 C 2.4.69 J 3.1.125

- i. The word *kṣhatra* takes the affix *gha* in the sense of descendant.

- ii. The same affix *gha* is used for substitution *Iya*. (P 7.1.2, C 5.4.2 , J 5.1.2)

iii. **The form :**

Kṣatriya = *kṣatra* + *gha* (by P,C & J)

- b. *Ghan* P 4.2.26 C 3.1.23 *gha* J 3.2.21

- i. The word *śukra* takes affix *ghan* in the sense of descendant.
 ii. *n* governs accent *udātta* by P 6.1.197 so J omits it for accent.
 iii. *Gh* is an indicatory for substitution *Iya*.

iv. **The form :**

Śukriya = *śukra* + *ghan* (by P & C) + *gha* (by J)

15. **Īna**

- a. *Khañ* P 4.1.141 C 2.4.75J 3.1.130

- i. The affix *khañ* comes optionally after the nominal stem *Mahākula*.
 ii. *ñ* it letter is added here for *vṛddhi* by P 7.2.117, C 6.1.11 and J 5.2.5.
 iii. *Īna* is substituted for *kha* (P 7.1.2, C 5.4.2 J 5.1.2)

iv. **The form :**

Māhākulīna = *mahā* + *kula* + *khañ* (by P, C & J)

kha > *Ina* P 7.1.2, C 5.4.2, J 5.1.2

- b. *Kha* p 4.1.139 C 2.4.73 J 3.1.128

- i The suffix *kha* is added after the nominal stem *kula* and compound work that ends *kula* in the sense of descendant.

ii. *Kha* has dealt for the substitution *ina*.

iii. **The form :**

kulīna = *kula* + *kha* (by P,C & J)

16. ***ina***

a. *inac* P 5.2.23 I.F C 4.2.33 *ina* J 3.4.153

i. The affix *inac* comes after the nominal stem *ni* in the above sense of a : hooked nose and *cika* is the substitute for *ni*.

ii. *cakāra* stands for accent *antodāṭṭa* by P 6.1.164. Therefore C and J omit it.

iii. C has dealt only finished form irregularly.

iv. For the irregular formation, the real affix structure is not known in CVy.

v. **The form :**

Cikina = *ni* + *inac* (by P)+ *ina* (by J)

" = *cika* + *ina* *ni* > *cika* P 5.2.33 J 3.4.133

a > *o* P 6.4.148, J 4.4.136

17. ***Eyaka***

a. *Dhakañ* P 5.1.140 C 2.4.72 J 3.1.127

i. The nominal stem *kula* takes optionally the affix *dhakañ* denoting designation of *pada*.

ii. The *anubandha ñ* denotes *vṛddhi*.

iii. *Eya* operates as substitution of *dh* (P 7.1.2, C 5.4.2 , J 5.1,2)

iv. **The form :**

Kauleyaka = *kula* + *ḍhakañ* (by P, C & J)

ḍha > *eya* P 7.1.2, C 5.4.2, J 5.1.2

18. **vya**

a. *vyat* P 4.1.144 C 2.4.64 *vya* J 3.1.133

i. The nominal stem *bhāṭr* takes the affix *vyat* in the sense of descendant.

ii. *vya* is a real affix with indicatory *t*, which is dealt for accent *svaritta* by P 6.1.185. For which J omits it.

iii. **The form :**

Bhāṭrvya = *bhāṭr* + *vyat* (by P, C) + *vya* (by J)

19. **ika**

a. *ṭhak* P 4.1.146 C 2.4.78 *ṭhaṇ* J 3.1.134

i. The nominal stem *revati* takes affix *ṭhak* in denoting descendant.

ii. The indicatory *k* is abserved for both *vṛddhi* and accent therefore J omits it.

iii. *Ṇ* of J is used for *vṛddhi* by 5.2.5

iv. *Ika* is a substitution of *ṭha* (P 7.3.50, C 5.4.3, J 5.2.84)

v. **The form :**

Raivatika = *revatī* + *ṭhak* (by P & C) + *ṭhaṇ* (by J)

ṭha > *ika* P 7.3.50, C 5.4.3, J 5.2.84

b. *ṭhac* P 4.2.80 *ṭhac* C 3.1.68 *ṭh* J 3.2.60

- i. The affix *ṭhac* is employed after the *kumuda* etc. in four fold sense.
- ii. The *it* letter *c* indicates accent.
- iii. The common *ika* is substituted the *ṭha*.
- iv. **The form :**

kumudika = *kumuda* + *ṭhac* (by P & C)+*ṭha* (by J)

c. *Ñiṭha* P 4.2.11.6 *ñika* C 3.2.33 *ñiṭha* J 3.2.92

- i. The affix *ñiṭha* employed after the nominal stem *kāśī* etc the sense of *śeṣa*.
- ii. *Ñ* governs *vr̥ddhi* (P 7.2.117, C 6.1.11, J 5.2.5)
- iii. P and J's *ikāra* stands for pronunciation.
- iv. *ṭha* of P and J has been dealt for substitution *ika*. But CVy produces *ika* directly.
- v. **The form :**

Kāsikā = *kāśī* + *ñiṭha* + *ṭāp* (by P & J)+ *ñika* (by C)

d. *Ṭhañ* P 4.2.116 C 3.2.33 J 3.3.12

- i. The affix *ṭhañ* is employed after the nominal stem *kāśī* in the *śeṣa*.
- ii. The similar *affix* is used in P,C and J.
- iii. *Ñ* is a maker of *vr̥ddhi*.
- vi. *Ṭha* has represented for *ika*.

v. **The form:**

$kāśikī = kāsī + \text{ṭhañ} + \text{nīp}$ (by P & C)+ $nī$ (by J)

$nīp$ - P 4.1.15, C 2.3.17, J 3.1.18

e. Ṭhap P 4.3.20C 3.3.1 ṭha J 3.3.2

i. The affix ṭhap is added after the nominal stem prāvṛṭ being in the seventh case, denoting 'produced therein'.

ii. The indicatory 'p' performs the accent *anudāṭṭa* by P 3.1.4. J removes it.

iii. Ṭha has been placed for substitution *ika*.

iv. **The form :**

$\text{Prāvṛṣika} = \text{prāvṛṣ} + \text{ṭhap}$ (by P & C)+ ṭha (by J)

f. Ṭhan P 4.4.7 C 3.4.6, ṭha J 3.3.131

i. The affix ṭhan comes after the word *nau* and bases having two syllables in the sense of he crossed there with.

ii. The *anubandha* n is a representative of accent by P 6.1.1997. J silent about it.

iii: Ṭha stands for *ika* (P 7.3.50 C 5.4.3, J 5.2.54)

iv. **The form :**

$\text{nāvika} = \text{nau} + \text{ṭhan}$ (by P, C)+ ṭha (by J)

g. Ṣthal P 4.4.9 ṣṭhan CV 3.4.84 J x

i. The word *ākarṣa* takes affix ṣṭhal in the sense of 'he goes on', by means thereof.

ii. / stands for accent (P 6.1.193)

iii. *Ṣ* denotes the feminine affix *ñīṣ* (P 4.1.41, C 2.3.36).

iv. *Ṭha* governs for substitution *ika*.

v. *J* is silent about from and affix.

vi. **The form :**

$$\bar{A}karṣika, \bar{A}karṣikī = akarṣa + ṣṭhal + ñīs \text{ (by P) } \dots + ṣṭhan \\ + ñīṣ \text{ (by C)}$$

ñīṣ - P 4.1.41, C 2.3.36

h. *Ṣṭhan* P 4.4.10 C 3.4.8 *ṭhaṭ* J 3.3.133

i. The affix *ṣṭhan* is employed after the nominal stem *parpa* etc. in the sense of 'he goes on, by means thereof'.

ii. The indicatory *n* is added for accent (P 6.1.197). *J* omits it.

iii. *Ṣ* of P and C has been used for *ñīṣ* and *ṭ* of *J* is for *ñī*

(P 4.1.41, C 2.3.36 , J 3.1.18)

iv. *Ika* is a representative of *tha*.

v. **The form :**

$$parpika \text{ } parpikī = parpa + ṣṭhan + ñīṣ \text{ (by P \& C) } \dots + ṭhaṭ \\ + ñī \text{ (by J)}$$

i. *Ṣṭhac* P 4.4.31 *ṣṭhan* C 3.4.33 *ṭhaṭ* J 3.2.154

i. The affix *ṣṭhac* comes after the nominal stem *daśaikādaśa* in the sense he gives for a mean motive.

ii. *Ṣ*, *ṭ* and *ṭh* are discussed in former affix .

iii. *C anubandha* of P operates accent by 6.1.164. C and J are silent about it.

iv. The form :

Daśikādaśika, daśaikādaśikī = *daśaikādaśan* + *ṣṭhan* + *ñīṣ* (by P)

" " = " + *ṣṭhan* + " (by C)

" " = " + *ṭhaṭ* + *ñī* (by J)

an > *o* P 6.4.144, C 5.3.139, J 4.4.130

j. *Ṭiṭhan* p 4.4.67 *ṭhaṭ* C 3.4.68 *ṭhan* J3.3.184

i. The affix *ṭiṭhan* is employed after the nominal stem *śrāṇa* and *māṃsaudana* in the sense of to whom this is to be given rightfully.

ii. *n* is used for accent.

iii. *Ṭ* *anubandha* of P or C and *than* affix of J operates as regards to the feminine affix *ñīp* and *ñī* (P 4.1.15, C 2.2.17, J 3.1.18).

iv. *Ṭha* stands for *ika*.

v. The form :

Śrāṇika, śrāṇikī = *śrāṇa* + *ṭiṭhan* + *ñīp* (by P)

" " = " + *ṭhaṭ* + " (by C)

" " = " + *ṭhan* + *ñī* (by J)

a > *o* P 6.4.148, C 5.3.149, J 4.4.36

The affix *ñika* is directly appended for feminine suffix *ṭāp* including form *kāśikā* in *CVy*, whereas the same form is indirectly detected by *ñiṭha* suffix in *PVy* and *JVy*.

20. *Āyani*

a. *Phiñ* P 4.1.150, C 2.4.82 J 2.1.138

- i. The affix *phiñ* comes after the nominal stem *phāntāhṛiti* and *mimata* in the sense of a descendant of a person belonging to *sauvira* country.
- ii. The similar affix has used in P,C and J to get actual affix *āyani*.
- iii. *ñ* indicates *vrddhi*.
- iv. *Pha* has dealt for substitution *āyana* (P 7.1.2, C 5.4.2. J 5.1.2)
- v. **The form :**

Phāntāhṛtāyani = *phāntāhṛta* + *phiñ* (by P,C and J)

pha > *āyana* P 7.1.2, C 5.4.2, J 5.1.2

b. *Phiñ* P 4.1.160 C 2.4.93 *phi* J 3.1.147

- i. According to the eastern grammarian the affix *phiñ* comes after a stem not having a *vrddhi* vowel in the first syllable in the sense of descendant.
- ii. *ñ* is a marker of accent. J removes it.
- iii. The substitution *āyana* is considered for *pha*.
- iv. Derived form :

Glucukāyani = *glucuka* + *phiñ* (by P & C)+ *phi* (by J)

21. **Aka**

a. *vuñ* P 4.2.39..... C 3.1.45 J 3.2.34

- i. The affix *vuñ* is added after word denoting patronymic and *ukṣhan*, *uṣṭra* etc in the sense of 'Collection there of'
- ii. *ñ* is a retresentive of *vrddhi*.
- iii. *aka* is substituted from *vu*. (P 7.1.1, C 5.4.1, J 5.1.1)

iv. **The form :**

Aupagavaka = *upagu* + *vuñ* (by P, C & J) *vu* > *aka*

b. *vun* P 4.2.61 C 3.1.40 J 3.2.53

- i. The words *karma* etc. take affix *vun* in denoting 'who studies or who knows.
- ii. *N* is an indicatory for accent (P. 6.1.197). *CV* and *JV* are silent on it.
- iii. *Vu* is a short term, stands for substitution *aka*.

iv. **The form:**

Karmaka = *karma* + *vun* (by P, C & J)

c. *Vuk* P 4.2.103 C 3.2.12 *Vuñ* J 3.2.98

- i. The affix *vuk* is employed after the nominal stem *kanthā* when it treats about some thing which is to be found in the land of *varnu*.
- ii. The *it* has performed *vrddhi*. (P 7.2.118, C 6.1.11)
- iii. J considers *anubandha n* to operate *vrddhi* (J 5.2.5)
- iv. *aka* is used for *vu*.

v. **The form :**

Kānthaka = *kanthā* + *vuk* (by P & C) + *vuñ* (by J)

a > *ā* P 7.2.118, C 6.1.11, J 5.2.5

d. *Dvun* P 5.1.24 C 4.1.37 *dvu* J 3.4.21

- i. The affix *dvun* comes after the nominal stem of *viñśati* and *triñśat* is not denoting a name.

- ii. *Ḍ* is a marker of *ṭi lopa*. (P 6.1.143, C 5.3.133, J 4.4.129)
- iii. *n* stands for accent, J omits *it*.
- iv. *vu* operates the substitution *aka*.

v. **The form :**

Vimśaka = *vimśati* + *ḍvun* (by P & C) + *ḍvu* (by J)

ṭi > *o* P 6.4.142, C 5.3.137, J 4.4.128.

e. *Vuc* P 5.3.80 F.F C4.3.65 *vu* J 4.1.136

- i. According to the eastern grammarian the affix *vuc* comes to a human name begining with the nominal stem *upa*.
- ii. The substitution *aka* is a real affix which is placed as *vu* and adding *cakāra* indicates accent by P 6.1.164. J omits it.
- iii. C has used only finished from in 4.3.65.

iv. **The form :**

Upaka = *upa* + *vuc* (by P) + *vu* (by)

a > *o* P 6.4.148, C 5.3.149, J 4.4.136

22. **ta**

a. *tal* P 4.2.43 C 3.159 J 3.2,37

- i. The affix *tal* comes after the nominal stem *grāma*, *jana*, *bandhu* and *sanāya* in the sense of ' Collection there of.'
- ii. *L* is *anubandha* letter with the actual affix *ta*, that is dealt for accent

iii. **The form :**

Grāmatā = *grāma* + *tal* + *tāp* (by P,C & J)

tāp - P 7.1.4, J 3.1.4., *dap* - C 2.3.15

b. *ta* P 5.2.138 C 4.2.150 J 4.1.61

i. The affix *ta* comes after the nominal stem *kam* and *sam* in the sense of *matup*.

ii. The similar affix is governed in P, C & J.

iii. **The form:**

kanta = *kam* + *ta* (by P, C & J)

23. *tra*

a. *tra* P 4.2.51 I.F C 3.2.44 *tra* J 3.2.44

i. The word *go* takes affix *tra* in the sense of 'collection there of.'

ii. Both P and J have used similar affix *tra*. The same form is derived irregularly in CVy

iii. **The form :**

Gotrā = *go* + *tra* + *tāp* (by P, C & J)

b. *Tral* P 5.3.10 C 4.3.10 *tra* J 4.1.76

i. The affix *tral* is employed after the nominal stem *kim* and *vahu* when ending in the ablative case.

ii. *L* stands for accent. J removes it.

iii. **The form :**

Vahutra = *vahu* + *tral* (by P & C)+ *tra* (By J)

24. *Katyac*

a. *Katyac* P 4.2.51 F.F C 3.1.56 *katya* J 3.2.44.

- i. The word *ratha* takes affix *kaṭyac* in the sense of 'collection there of.'
- ii. The indicator *c* denotes accent for which that is not dealt in *JVy*.
- iii. C has considered only finished form in C 3.1.56.
- iv. **The form :**

Rathakaṭyā = *ratha* + *kaṭyac* + *tāp*, + *kaṭya* + *tāp*, (by J)

Finished form is incomplete procession of grammar.

25. *ka*

a. *ka* P 4.2-80 C 3.1.68 J 3.2.60

- i. The affix *ka* comes after the nominal stem *ṛsya* etc in the fourfold senses.
- ii. The similar affix *ka* has been dealt only for formation.

iii. **The form :**

Ṛsyaka = *ṛsya* + *ka* (by P, C & J)

b. *kak* P 4.2.80 C 3.1.68 *kaṇ* J 3.2.60

- i. The affix *kak* is employed after the nominal stem *varāha* etc in the fourfold senses.
- ii. P and C's *k* and J's *n* lay upon the same work *vṛddhi*.

(P 7.2.118, C 6.1.11, J 5.2.5.)

iii **The form :**

Vārāhaka = *varāha* + *kak* (by P & C), + *kaṇ* (By J)

c. *kan* P 4.2.131 C 3.2.46 *ka* J 3.2.109

- i. The affix *kan* is added in the *śeṣa* sense after the nominal stem *madra* and *vriji*.

ii. *n* points out for accent. J removes it.

iii. only accent related *anubandhas* are absent in JVy.

iv. **The form:**

Madra = *madra* + *kan* (by P & C), + *ka* (by J)

d. *ṣkan* P 5.1.75 *ṣṭhan* C 4.1.87 *kaṭ* J 3.4.71

i. The word *patha* takes the affix *ṣkan* in the sense of 'who goes there' being in the second case in construction.

ii. Ṣ of P and C indicates feminine affix *ñīṣ*. The same purpose has been solved by J's indicatory *ṭ* (P 4.1.41, C 2.3.36, J 3.1.18).

iii. *n* is used for accent.

iv. **The from :**

pathika, *pathikī* = *pathin* + *ṣkan* + *ñīṣ* (by P)

n > *o* P 2.7. C 6.3.48, J 5.3.30)

" " = " + *kaṭ* + *ñī* (by J)

" " = " + *ṣṭhan* + *ñīṣ* (by C)

Some *anubandhas* are actually used by C and get strengly their significances are not explained by him.

26. ***ila***

i. *ila* P 4.2.80 C 3.1.68 J 3.2.60

ii. The affix *ila* comes after the nominal stem *kāśa* etc. in the forfold senses.

iii. *ila* stands for only form.

iv. **The form :**

kāsila = *kāsa* + *ila* (by P, C & J)

27. **Sa**

a. *sa* P 4.2.80 *sa* C 3.1.68 *sa* J 3.2.60

i. The affix *sa* is employed after the *tr̥na* etc in fourfold senses.

ii. The similar affix is governed in P, C & J.

iii. **The form :**

Tr̥nasā = *tr̥na* + *sa* + *ṭāp* (by P & J) + *dāp* (by C)

28. **Ra**

a. *Ra* P 4.3.80 C 3.1.68 J 3.2.60

i. The affix *ra* comes in the fourfold senses after the stem *aśma* etc.

ii. The similar affix is used in P, C & J without *anubandha*.

iii. **The form:**

Aśmara = *aśma* + *ra* (by P, C & J)

29. **Mat**

a. *Matu* P 4.2.85 C 3.1.68 *matu* J 3.2.65

i. The affix *matu* comes after the word denoting a river in fourfold senses.

ii. *P* indicative letter marks for accent. *J* removes it.

iii. The *it u* operates feminine *ñīp* affix (P 4.1.6, C 2.3.2, J 3.1.6)

iv. **The form :**

Udumbarāvatī = *udumbara* + *matup* + *ñīp* (by P & c) +
 " = + *matu* + *ñī* (by J)

m > *v* P 8.2.9, C 6.3.35, J 5.3.31

ñīp - P 4.1.6, C 2.3.3., J 3.1.6

b. *Ḍmatup* P 4.2.87 C 3.1.68 *matu* J 3.2.67

i. The affix *ḍmatup* is employed after the nominal stem *kumuda*, *naḍa* and *vetasa* in fourfold senses.

ii. The indicatory letter *ḍ* is a representative of *ṭi lopa* but J has applied *matu* affix and it is mentioned in the *sūtra* to treat the affix as *ḍit*. (P 6.4.143, C 5.3.138, J 4.4.129)

iii. The distinguished marker *P* denotes accent. J omits it.

iv. *U* operates feminine affix *ñīp*.

v. **The form :**

Kumudvān = *kumuda* + *ḍmatup* (by P & C)+ *matu* (by J)

J's affix *matu* is better for pronunciation.

30. **vala**

a. *Ḍvalacp* 4.2.88 C 3.1.68 *vala* J 3.2.69

i. The affix *ḍvalac* comes after *naḍa* and *śāda*

ii. The last vowel, with the consonant, If any, that follows it, is elided before having an indicatory *ḍ*. This condition is appropriated before having *vala* affix as a *ḍit* by J 3.2.69.

iii. *C* stands for accent *antodāṭṭa*.

iv. **The form :**

Naḍvala = *naḍa* + *ḍvalac* (by P & C) + *vala* (by J)

b. *valac* P 4.2.89 F.F C 3.1.68 *vala* J 3.2.67

- i. The word *śikhā* takes affix *valac* in the above four senses.
- ii. The C of *valac* indicates accent, for that reason J removes it. only finished form is given in CVy.

iii. **The form :**

Sikhāvala = *sikhā* + *valac* (by P)+ *vala* (by J)

31. **Tya**

a. *tyak* P 4.2.98 C 3.2.27 *tyaṇ* J 3.2.77

- i. The affix *tyak* comes after the nominal stem *dakṣiṇa*, *paścāt* and *purā* in the *śeṣa* sense.
- ii. The *anubandha* *k* of P and C and *ṇ* of J are with the actual affix *tya*,

that Intend *vrddhi*. J has not used *k* as an indicatory letter in secondary affix. (P 7. 2.118, C 6.1.11, J 5.2.5)

iii. **The form :**

Dākṣiṇātya = *ḍakṣiṇa* + *tyak* (by P & C) + *tyaṇ* (by J)

b. *Tyap* P 4.2.104 C 3.1.13 *ya* J 3.2.81

- i. The affix *tyap* is employed after an indeclinable in the *śeṣa* sense.
- ii. The marker *p*, is taken with the actual affix *tya* to denote accent. J omits it.
- iii. The same formation found in P & C is derived by *ya* affix with

augment *tuk* by J. The change in affix made by J is not understandable.

iv. **The form :**

Amātya = *amā* + *tyap* (by P & C) + *tut* + *ya* (by J)

32. **Ma**

a. *Ma* P 4.3.8. C 3.2.82 J 3.2.128

i. The word *madhya* takes affix *ma* in the *śeṣa* sense.

ii. The similar affix has been dealt in P,C & J.

iii. **The form:**

Madhyama = *madhya* + *ma* (by P,C & J)

33. **Enya**

a. *Enya* P 4.3.17 C 3.2.81 J 3.2.136

i. The affix *enya* after the nominal stem *prāvṛs* in the *śeṣa* sense.

ii. P,C and J have similarly dealt *enya* affix.

iii. **The form :**

Prāvṛṣenya = *prāvṛṣ* + *enya* (by P,C & J)

b. *Ṭenyaṇ* P 5.3.15 *ṇenyaṭ* C 4.3.91 *ṭenyaṇ* J 4.2.4.

i. The affix *tenyaṇ* comes after the nominal stem *vṛka* a class persons living by trade or arms.

ii. *T* is a marker of feminine affix *ṇīp*.

iii. *Ṇ* the *anubandha* indicates *vṛddhi* (P 7.2.117, C 6.1.11, J 5.2.5)

iv. **The form :**

vārkenya = *vrka* + *tenyaṇ* (by P & J) + *ṇenyaṭ* (by C)

Tenyaṇ is smoothly pronounced from *ṇenyaṭ*. C has changed *ṇenyaṭ* affix instead of *tenyaṇ* affix of P. The reason behind the change is not clearly understandable.

34. **Ana**

a. *Ṭyu* P 4.3.23 C 3.2.76 *tanaṭ* J 3.2.139

i. The affix *ṭyu* with augment *tuṭ* is employed after the stems *sāyam*, *ciram*, *prāhṇe*, *prage* and indeclinable expressing time.

iii. *Ana* is substituted the *yu*

iv. **The form :**

Sāyamitanam = *sāyam* + *tuṭ* = *ṭyu* (by P & C) + *tanaṭ* (by J)

yu > *ana* P 7.1.1, C 5.4.1

The affix *tanaṭ* of J is more clear instead of the affix *ṭyu* and augment *tuṭ* of P & C.

35. **Rupya**

a. *Rupya* P 4.3.81 C 3.3.52 J 3.3.55

i. In the sense something has originated, the affix *rupya* comes after the denoting cause or to the name of man viewed as cause.

ii. In every respect grammars are similar.

iii. **The form :**

Devadattarupya = *devadatta* + *rupya* (by P, C & J)

36. *Maya*

a. *mayat* P 4.3.82 C 3.3.53J 3.3.56

i. After a word denoting a cause or a man viewed as a cause takes affix *mayat* in the sense of 'come thence'.

ii. The feminine affix *nīp* is added before having an indicatory *t*.

iii. **The form:**

Samamaya, *Samamayī* = *sama* + *mayat* + *nīp* (by P,C & J)

Jinadattamayī = *Jinadatta* + *mayat* + *nī* (by J)

37. *eyin*

a. *Dhinuk* P 4.3.109 C 3.3.76 *ḍhinuṇ* J 3.3.80

i. The word *chāgalin* takes affix *ḍhinuk* in the sense of enounced by him.

ii. *Dhinuk* and *ḍhinuṇ* are used to get real affix *eyin*.

iii. *k* indicates *vrddhi* in P 7.2.118, and C 6.1.11.

iv. J's *ṇ* stands for *vrddhi* (J 5.2.5)

v. *u* is a representative of smooth pronunciation.

vi. *Ey* is substituted in *ḍh* of *ḍhinuk*.

vii. **The form :**

chāgaleyin = *chāgalin* + *ḍhinuk* (by P & C) + *ḍhinuṇ* (by J)

ḍh > *ey* P 7.1.2, C 5.4, 2, J 5.1.2.

38. *Tas*

Tasi P 4.3.113 F.F C 3.3.81 *tas* J 3.3.82

- i. The affix *tasi* is employed in the sense of 'in the same direction with that'
- ii. *Tas* is an actual affix which is used in *JVy*.
- iii. *Ikāra* saves the elision S of *tas* affix by "*halantya*" P1.3.3. Therefore P uses it.
- iv. C has considered only finished forms in C 3.3.81.
- v. **The form :**

Sudāmataḥ = *sudāman* + *tasi* (by P) + *tas* (by J)

$n > o$ (P 8.2.7, J 5.3.30)

b. *Tasi* P 5.4.44 *tas* C 4.3.5 *tasi* J 4.2.49

- i. The affix *tasi* is employed after the ablative case which is ordained by *karmapravacaniya* word *prati*.
- ii. *I* is used to save *sakāra* by *PVy*. J has discussed '*ikaraviśeṣaṇārtha*' for the rules "*Kāyāstas*" P 4.1.73 and "*taseḥ*" P 4.1.74 C omits it.
- iii. **The form :**

Vāsudevtaḥ = *vāsudeva* + *tasi* (by P) + *tas* (by C)

Śreṇikataḥ = *śreṇika* + *tasi* (by J)

39. *La*

a. *Tlañ* P 4.3.142 *ṣṭlañ* C 3.3.116 *ṣṭlañ* J 3.3.107

- i. The word *saṃī* takes affix *tlañ* in the sense of 'its modification or part'
- ii. Different types of structure are mentioned to get actual affix *la*.
- iii. The indicatory ñ operates *vrddhi*.

- iv. \S an indicatory letter in *JVy*, is not used in *taddhita* section except this affix. Likewise the *anubandha* \S and \dot{t} are altogether first time in *CVy*.

This type of modification creates ambiguity.

v. **The form :**

Śāmīla, *Śāmīlī* = *samī* + *ṭlañ* + *ñīp* (by P)...+ *ṣṭlañ* + *ñīp* (by C)
 + *ṣṭlañ* + *ñī* (by J)

b. *lac* P 5.2.96 C 4.2.99 *la* J 4.1.24

- i. The affix *lac* is optionally added after a stem ending in *a*, the understanding living being.
 ii. The *anubandha* C operates accent (P 6.1.164) . J omits it.

iii. **The form :**

cuḍāla = *cuḍā* + *lac* (by P & C) + *la* (by J)

P has achieved for affix *ṭlañ* to avoid excess artificiality.

40. **vaya**

a. *vaya* P 4.3.162..... C 3.3.125..... J 3.3.120

- i. The affix *vaya* is employed after the nominal stem "*Dru*" in the sense of 'its product' .
 ii. The same sense affix has followed by P, C & J.

iv. **The form :**

Druvaya = *dru* + *vaya* (by P, C & J)

41. **Thya**

a. *Thyan* P 5.1.8 C 4.1.8 *thya* J 3.4.6

- i. The words *aja* and *avi* take affix *thyan* in the sense of 'good for that'.
- ii. *Thya* is a actual affix with indicatory letter n.
- iii. *N* is a marker accent J omits it.
- iv. **The form :**

Ajathya, ajathyā = *aja* + *thyan* + *ṭāp* (by P & C)...+*thya* (by J)

42. ***ṭka***

a. *ṭkan* P 5.1.33 C 4.1.42 *kap* J 3.4.30

- i. The affix *ṭkan* comes after the word *khāri* preceeded by *adhyardha* or a numeral occasioning a *dvigu* in the sense of *ārhiya*.
- ii. *N* is a representative of accent. J omits it.
- iii. *JVy* has mentioned affix *kap* which is comparatively short than *ikan*. The *anubandha P* here under this affix may be added without any signification or justification in *taddhita* section.
- iv. **The form :**

adhyardhkhārika = *adhyardhakhāri* +*ikan* (byP & C).. +*kap*(by J)

43. ***uka***

a. *ukañ* P 5.1.103 C 4.1.122 J 3.4.97

- i The word *karman* takes affix *ukañ* in the sense of 'able to effect that'
- ii. The indicatory *ñ* stands for *vṛddhi*.

iii. The similar affix has been dealt in P, C & J.

iv. **The form :**

kārmuka = *karma* + *ukañ* (by P, C & J)

44. **vat**

a. *vati* P 5.1.115C 4.1.135 *vat* J 3.4.107

i. The affix is employed after the nominal stem in the third case in construction denoting 'like that' when the meaning is 'similarity of action'.

ii. / is appended to save *takāra*. J removes it.

iii. **The form :**

Vrāhmaṇavat = *vrāhmaṇa* + *vati* (by P & C)

Kulinavat = *kulina* + *vat* (by J)

b. *Vatup* P 5.2.39 C 4.2.43 *vatu* J 3.4.160

i. In the first case of construction the affix *vatup* comes after the nominal stem *yad*, *tad* and *etad* when 'that where of this is the measure volume'.

ii. *P* governs here for accent for which J omits it.

iii. The indicatory *u* insertion of *num* (P 7.1.70, C 5.2.24, J 5.1.49)

iv. **The form :**

yāvān = *ya* + *vatup* (by P & C) + *vatu* (by J)

" = *yā* + *vat* *a* > *ā* P 6.3.91, C 5.2.108 + *vat* J 4.3.197

" = *yāvan* *num* > P 7.1.70, C 5.4.24 J 5.4.49

$t > o$ P 8.2.23, C 6.3.52 J 5.3.41

$a > \bar{a}$ P 6.4.8, C 5.3.10 J 4.4.6

45. *Tva*

a. *Tva* P 5.1.119 C 4.1.136 *tvān* J 3.4.110

- i. The affix *tva* is employed after a word in the sixth construction, in the sense of 'the nature there of'.
- ii. *Tva* is a real affix with adding *N* by J.
- iii. JVy 3.4.110 has commented for the *anubandha* 'n', 'nakārah' "*strīpumīsānnuktvāt*" (3.1.72) *ityatrāśyāvādhirupeṇa grahaṇam mā bhut it yevamarthaḥ*. P & C have no *it* letter *n*.

iv. The form :

Prathima = *prithu* + *imanic* (by P & C) + *iman* (by J)

$u > o$ P 6.4.155, C 5.3.158, J 4.4.145

47. *kuṇa*

a. *kuṇap* P 5.2.24 C 4.2.24 *kuṇa* J 3.4.144

- i. The word *pilu* takes the affix *kuṇap* in the sense of the 'fruiting season of this'.
- ii. *P* is discussed in the former affix.

iii. The form :

Pilukuṇa = *pilu* + *kuṇap* (by P & C) + *kuṇa* (by J)

48. *cuñcu*

a. *cuñcup* P 5.2.26 C 4.2.27 *cuñcu* J 3.4.146

- i. The affix *cuñcup* comes after a word in third case in construction, in the sense of 'celebrated through this'.
- ii. *P* is discussed for accent.

ii.i **The form :**

vidyācuñcu = *vidyā* + *cuñcup* (by *P*) + *cuñcu* (by *J*)

kesacuñcu = *kesa* + " (by *C*)

49. **caṇa**

a. *caṇap* *P* 5.2.26 C 4.2.27 *caṇa* *J* 3.4.146

- i. The affix *caṇap* is employed the following condition of *cuñcup*.
- ii. (To see the affix *kuṇap*).

iii. **The form :**

vidyācaṇa = *vidyā* + *caṇap* (by *P*) + *caṇa* (by *J*)

kesacaṇa = *kesa* + " (by *C*)

50. **Nā**

a. *Nā* *P* 5.2.27 I.F C 4.2.28 *nā* *J* 3.4.147

- i. The word *vi* takes affix *nā* in the sense of 'not being together'.
- ii. The similar affix has been accepted by both *P* and *J*.
- iii. *C* has considered only finished from.

iv **The form :**

vinā = *vi* + *nā* (by *P* & *J*)

b. *Nāñ* *P* 5.2.27 I.F C 4.2.28 *nāñ* *J* 3.4.147

- i. The affix *nāñ* is added after the word *non* in the sense of 'not

being together'.

- ii. \tilde{n} is a marker of *vṛddhi* and accent *adyudātta*.
- iii. The finished form is placed in CVy.
- iv. **The form :**

$Nānā = nañ + nāñ$ (by P & J)

Language is binded by proper condition in grammar that the teaching capability accesses among some times. Although *indra varṣasahasram pratipadopārāyaṇam provāc nāntam Jagāma*. So I.F. and F.F. is irrelevant.

51. *śāla*

i. *Śālac* P 5.2.28 C 4.2.29 *śāla* J 3.4.148

ii. The indicatory *c* is a representative of accent here. J omits it.

iii. **The form :**

$viśāla = vi + śālac$ (by P & C) + *śāla* (by J)

52. *śaṅkaṭa*

a. *śaṅkaṭac* P 5.2.28 C 4.2.29 *śaṅkaṭ* J 3.4.148

i. The affix *śaṅkaṭac* comes after preposition *vi* without changing the sense.

ii. *C* is added with actual affix *śaṅkaṭa* for accent. JVy has not dealt in this.

iii. **The form :**

$viśaṅkaṭa = vi + śaṅkaṭac$ (by P & C) + *śaṅkaṭa* (by J)

53. *kaṭa*

a. *kaṭac* P 5.2.29 C 4.2.30 *kaṭa* J 3.4.149

i. The affix *kaṭac* is employed after the words *sam*, *pra*, *ud* and *vi*

ii. The *anubandha* *c* of *kaṭac* indicates accent. J removes it.

iii. **The form :**

Saṅkaṭa = *sam* + *kaṭac* (by P & C) + *kaṭa* (by J)

m > o P 8.3.23; C 6.4.8, J 5.4.7

o > n P 8.4.58 C 6.4.151, J 5.4.132

54. *kuṭāra*

a. *kuṭārac* P 5.2.30 ..C 4.2.31 *kuṭāra* J 3.4.15

i. The word *ava* takes the affix *kuṭārac*.

ii. *cakāra* is only for accent, for that reason J removes it.

iii. **The form :**

Avakuṭāra = *ava* + *kuṭārac* (by P & C) + *kuṭāra* (by J)

55. *ṭiṭa*

a. *ṭiṭac* P 5.2.31 C 4.2.32 *ṭiṭa* J 3.4.151

i. The word *ava* in the sense of hooked nose takes affix *ṭiṭac* expressing name.

ii. Accent *antodāṭṭa* is made by the *anubandha* *c*. J omits it.

iii. **The form :**

Avatiṭa = *ava* + *ṭiṭac* (by P. & C) + *ṭiṭa* (by J)

56. **Nāṭa**

a. *Nāṭac* P 5.2.31 C 4.2.32 *nāṭa* J 3.4.51

- i. The affix *nāṭac* comes after the nominal stem *ava*.
- ii. *Cakāra* stands for accent. So J removes it.
- iii. **The form :**

Avanāṭa = *ava* + *nāṭac* (by P & C) + *nāṭa* (by J)

57. **Bhraṭa**

Bhraṭac P 5.2.31 C 4.2.32 *bhraṭa* J 3.4.151

- i. The affix *bhraṭac* comes after the nominal stem *ava* denoting name.
- ii. The indicatory *c* is used for accent. J removes it.
- iii. **The form**

Avabhraṭa = *ava* + *bhraṭac* (by P & C) + *bhraṭa* (by J)

58. **viḍa**

a. *viḍac* P 5.2.32 I.F C 4.2.38 *viḍa* J 3.4.151

- i. In the sense of hooked nose, the nominal stem *ni* affix takes affix *viḍac* when the whole word being a name.
- ii. *Cakāra* operates accent, therefore J removes it.
- iii. C has dealt only finished form in 4.2.38.
- iv. **The form :**

Niviḍa = *ni* + *viḍac* (by P) + *viḍa* (by J)

59. **virīsa**

a. *virīśac* P 5.2.32 I.F C4.2.33 *virīśa* J 3.4.152

- i. The affix *virīśac* comes after *ni*.
- ii. *Cakāra* is discussed same purpose of former affix. J removes it.
- iii. Only finished form is detected irregularly in *CVy*.
- iv. **The form :**

Nivirīśa = *ni* + *virīśac* (by P) *virīśa* (by J)

60. *piṭa*

a. *Piṭac* P 5.2.33 I.F C4.2.33 *piṭa* J 3.4.154

- i. The affix *piṭac* comes after *ni* and *ci* is the substitute of *ni*.
- ii. The *anubandha* *c* denotes accent here under the affix *piṭac* so J removes it.
- iii. Only finished form given in *CVy*.

iv. **The form :**

Cipiṭa = *ni* + *piṭac* (by P) + *piṭa* (by J)

" = *ci* + *piṭa* *ni* > *ci* P 5.2.33, J 3.4.154

61. *Tyaka*

a. *Tyakan* P 5.2.34 I.F C4.2.35 I.F J 3.4.155

- i. The affix *tyakan* is employed after the nominal stems *upa* and *adhi* in the sense of 'nearness' and 'elevation' respectively denoting names.
- ii. *Nakāra* operates accent by P 6.1.197.
- iii. C and J have governed only finished form.

iv. **The form :**

Upatyakā = *upa* + *tyakan* + *ṭāp*(by P)

62. **Aṭha**

a. *Aṭha* P 5.2.35C 4.2.36 I.F J3.4.156

- i The nominal stem *karma* in the seventh case in construction takes the affix *aṭha* in the sense of 'employing one self Zealously in it'.
- ii. Both P and C have placed similar affix with indicatory C that is dealt for accent.
- iii. J has mentioned same finished form.

iv. **The form :**

Karmāṭha = *karman* + *aṭha* (by P & C)

an > *o* P 6.4.144, C 5.3.139

63. **Ita**

a. *Ita* P 5.2.36 C 4.2.37 *Ita* J 3.4.157

- i. The affix *itac* is employed the nominal stem *tārakā* in the sixth case construction denoting, 'that whereof this is observed'.
- ii. *Cakāra* is a marker of accent. J removes it.

iii. **The form :**

Tārakita = *tārakā* + *itac* (by P & C)

" = " + *ita* (by J)

64. **Dvayasa**

a. *Dvayasac* P 5.2.37 *dvayasat* C 4.2.39 *dvayasat* J 3.4.158

- i. The affix *dvaysac* is added after the nominal stem in first case in construction, in the sense of 'that whereof this is the lineal measure.
- ii. Both C and J have indicated *anubandha* त् for feminine affix *ñīp* and *ñī* (C 2.3.17, J 3.1.18)
- iii. **Form :**

$\bar{U}rdvayasa = \bar{u}r + dvayasac$ (by P) + $dvayasa\ddot{t}$ (by C)

" = $\bar{u}rdvayas\ddot{t} = ur + dvayasa\ddot{t} + \bar{n}\bar{i}$ (by J)

65. **Daghna**

a. *Daghnac* P 5.2.37 *daghna\ddot{t}* C 4.2.39 *daghna\ddot{t}* J 3.4.158

- i. The affix *daghnac* comes the following condition of *dvayasac* affix.
- ii. C is a representative of accent. C and J omits it.
- iii. T stands for feminine affix *ñīp*.
- iv. **The form :**

$\bar{U}rdaghna = \bar{u}r + daghnac$ (by P) + $daghna\ddot{t}$ (by C or J)

$\bar{U}rdaghna\bar{i} = \bar{u}r + daghna\ddot{t} + \bar{n}\bar{i}p$ (by C)

66. **Mātra**

a. *Mātrac* P 5.2.37 *mātra\ddot{t}* C 4.2.38 *mātra\ddot{t}* J 3.4.158

- i. The first case in construction takes affix *mātrac* in the sense of 'that whereof this is the lineal measure'.
- ii. C stands for accent.
- iii. The *anubandha* त् is shown for feminine affix *ñīp*.

iv. **The form :**

$\bar{U}rmātra = \bar{u}ṛ + mātṛac$ (by P) + $mātraṭ$ (by C & J)

$Pradeśamātrī = pradeśa + mātraṭ + ṇīp$ (by C)

C has detected forms according to performance of affix.

67. **Ati**

a. *Ḍati* P 5.2.41 I.F C4.2.45 *ḍati* J 3.4.163

i. The affix *ḍati* comes after the nominal stem *kim* in the first case in construction, in the sense of 'numerical quantity'.

ii. P and J are used similar affix.

iii. C has dealt only finished form.

iv. **The form :**

$Kiyantaḥ = kim + ḍati + jas$ (by P)

$Vahvantaḥ = vahu + dati + su$ (by J)

68. **Taya**

a. *Tayap* P 5.2.42 *tayaṭ* C 4.2.46 *tayaṭ* J 3.4.164

i. The affix *tayap* is added after a numeral in the sense of 'that whereof the parts one so no many'.

ii. P indicative letter is a marker of accent *anudātta* by P 3.1.4.

iii. T operates the feminine affix *ṇīp*.

iv. **The form :**

$Pañcataya, pancatayī = pancan + tayap$ (by P)... $tayaṭ + ṇīp$ (by C)

$Saptatayī = sapta + tayaṭ + ṇī$ (by J) (J 3.1.18)

69. **Aya**

a. *Ayac* P 5.2.3 *ayaṭ* C 4.2.42 *tayaṭ* J3.4.166

- i. The affix *ayac* is optionally the substitute of *tayap* words *dvi* and *tri*.
- ii. The indicatory letter *c* is added in the affix for accent. C and J remove it.
- iii. \bar{t} is fixed to indicate feminine affix $\bar{n}\bar{i}p$.
- iv. **The form :**

Dvaya = *dvi* + *ayac* (by P)... + *ayaṭ* (by C).... + *tayaṭ* (by J)

$i > o$ P 6.4.148, C 5.3.149, J 4.4.36.

70. **Th**

a. *Ḍaṭ* P 5.2.51 *thaṭ* C 4.2.56 *ḍaṭ* J 4.1.3

- i. The *ḍaṭ* and *thaṭ* come after the nominal stems *kati*, *katipaya* and *catur* in the sense of 'making full this number'.
- ii. The indicatory \bar{t} is mentioned here for feminine affix $\bar{n}\bar{i}p$.
- iii. P and J have added the affix *ḍaṭ* with augment *thuk* in formation. C has solved giving directly formation with *thaṭ* affix.
- iv. The \bar{d} is a marker of $\bar{t}\bar{i}$ lopa.
- v. **The form :**

Ṣaṣṭha = *ṣaṣ* + *thuk* + *ḍaṭ*(by P & J) + *thaṭ* (by C)

71. **Titha**

a. *Ḍaṭ* P 5.2.52 *tithaṭ* C 4.2.60 *ḍaṭ* J 4.1.4.

- i. In the sense of 'making full this number,' the affix *tithaṭ* comes after the nominal stems *vahu*, *puga*, *gaṇa* and *saṁgha*.
- ii. *T* has indicated for feminine affix *nīp*.
- iii. The same type *dilemma* is discussed in former affix about *tithuk* argument with *ḍaṭ* affix by P & C .
- iv. **The form :**

Vahutitha = *vahu* + *tithuk* + *ḍaṭ* (by P & J)... + *tithaṭ* (by C)

72. *Itha*

a. *Ḍaṭ* P 5.2.53 *ithaṭ* C 4.2.61 *ḍaṭ* J 4.1.5

- i. The affix *ithaṭ* is added after nominal stems ending *vatu* in the sense of numerals.
- ii. The same type of application is attributed about *tithaṭ* as former affix.
- iii. **The form :**

yāvatitha = *yāvat* + *tithuk* + *ḍaṭ* (by P & J)... + *tithaṭ* (by C)

73. *Tīya*

a. *Tīya* P 5.2.54 I.F C 4.2.59 *tīya* J 4.1.6

- i. The nominal stem *dvi* takes affix *tīya* in the sense of 'completer thereof'.
- ii. The similar affix has been dealt in both *PVy* & *JVy*.
- iii. Only form is given in *CVy* irregularly.

iv. **The form :**

Dvitiya = *div* + *tīya*^o (by P & J)

74. **Tama**

a. *Ḍaṭ* P 5.2.56 *tamaṭ* C 4.2.52 *ḍaṭ* J 4.1.10

- i. The affix *tamaṭ* comes optionally after the nominal stems *viṁsati* etc. in the sense of 'making full this number.'
- ii. This following affix fall under the Jurisdiction of *puraṇa*. So P and J have added *tamaṭ* augment with *ḍaṭ* affix. CVy has operated only *tamaṭ* affix.
- iii. *Ṭ* is a marker of *nīp* affix.

iv. **The form :**

Vimśatitama = *viṁśati* + *tamaṭ* + *ḍaṭ* (by P & J).... *tamaṭ* (by C)

b. *Tamap* P 5.3.55 C 4.3.45 *tama* J 4.1.114

- i. The affix *tamap* comes after nominal stems retaining its denotation when the sense is that of surpassing.
- ii. The indicatory *P* stands for accent with the actual affix *tama*. J omits it

iii. **The form :**

Ādhyatama = *ādhyā* + *tamap* (by P & C) + *tama* (by J)

The affix *that*, *tithaṭ*, *ithaṭ* and *tamaṭ* are used for formation in JVy. When the affix *ḍaṭ* is employed with augment for similar formations. So affix system of J simple for derivation.

75. *Śa*

a. *Śa* P 5.2.100 C 4.2.104 J 4.1.27

- i. The nominal stems *loman* etc. take affix in the sense of *matup*.
- ii. The similar affix has been governed in P, C & J .
- iii. **The form :**

Lomaśa = *loman* + *śa* (by P, C & J)

n > o P 8.2.7, C 6.3.48, J 5.3.30

76. *ila*

a. *ilac* P 5.2.100 C 4.2.103 *ila* JV 4.1.26

- i. The affix *ilac* comes after the nominal stems *piccha* etc. in the sense of *matup*.
- ii. *c* denotes accent in *PVy*. C silent 'about it and J omits it.
- iii. **The form :**

picchila = *piccha* + *ilac* (by P & C) + *ila* (by TV)

77. *vini*

a. *vini* P 5.2.102 CV 4.2.106 *vin* J 4.1.29

- i. The nominal stem *tapas* takes the affix *vini* in the sense of *matup*.
- ii. *l* is used to save last latter *n* of *vin*. J omits it.
- iii. **The form :**

Tapasavi = *tapasa* + *vini* (by P & C) + *vin* (by J)

i > iP 6.4.8, C 5.3.7, 10, J 4.4.6.

n > o P 8.2.7. C 6.3.48, J 5.3.30

78. **ura**

a. *Urac* P 5.2.106 I.F C4.2.110 I.F J4.1.40

i. The affix *urac* is employed after *danta* denoting (having projecting teeth)

ii. *Cakāra* stands for accent whence 'C and J detected the form irregularly.

iii. **The form :**

Dantura = *danta* + *urac* (by P)

79. **va**

a. *va* P 5.2.109 C 4.2.113 4.1.35

i. The nominal stem *keśa* takes affix *va* in the sense of *matup*.

ii. The similar affix is noted by P, C & J.

iii. **The form :**

Keśava = *keśa* + *va* (by P, C & J)

80. **īra**

a. *īran* P 5.2.111 *īrac* C 4.2.115 *īra* J 4.1.37

i. The affix *īran* comes after the *kāṇḍa* with th force of *matup*.

ii. n is dealt for accent *ādyudātta*. So removes it.

iii. **The forms :**

kāṇḍīra = *kāṇḍa* + *īran* (by P).. + *irac* (by C)... + *īra* (by J)

b. *īrac* P 5.2.11 C 4.2.115 *īra* J 4.1.37

i. The affix *Trac* comes after the nominal stem *anḍa* in the sense of *matup*.

ii. *c* is a marker of accent *antodāṭṭa*. J omits it.

iii. **The form :**

Andīra = *anḍa* + *Trac* (by P & C) + *Tra* (by J)

81. **Yus**

a. *Yus* P 5.2.123 C 4.2.152 J 4.1.62

i. The nominal stem *urṇā* takes the affix *yus* in the sense of *matup*.

ii. The similar affix is found in P, C & J.

iii. **The form :**

Urṇāyuh = *urṇā* + *yus* (by P, C. & J)

82. **gmin**

a. *Gmini* P 5.2.124 C 4.2.145 *Gmin* J 4.1.48

i. The affix *gmini* is employed after *vac* in the sense of *matup*.

ii. *l* is as an indicatory letter to save n last letter of *gmin* , it is dealt in CVy. J omits it .

iii. **The form :**

Vāggmī = *vac* + *gmini* (by P & C) + *gmin* (by J)

c > *g* P 8.2.30, C 6.3.59, J 5.3.47

83. **Āla**

a. *Ālac* P 5.2.125 C 4.2.146 *āla* J 4.1.49

- i. The word *vac* denoting a talkative takes the affix *ālac* in the sense of *matup*.
- ii. *C* denotes accent here.
- iii. **The form :**

Vācāla = *vac* + *ālac* (by P & C) + *āla* (by J)

84. **Āṭa**

a. *Āṭac* P 5.2.125 C 4.2. 146 *Āṭa* J 4.149

- i. The affix *āṭac* comes after the nominal stem *vac* in the sense of *matup*.
- ii. *C* is used for accent in *PVy*.
- iii. **The form :**

vācāṭa = *vac* + *āṭac* (by P & C) + *āṭa* (by J)

85. **Bha**

a. *Bha* P 5.2.139 C 4.2.148 J 4.1-59

- i. The affix *bha* comes after the nominal stem *tundi*, *vali* and *vaṭi* in the sense of *matup*.
- ii. The similar affix has been dealt in P, C & J.
- iii. **The form :**

Tundibha = *tundi* + *bha* (by P, C & J)

86. **tu**

a. *tu* P 5.2.138 C 4.2.150 J 4.1.161

- i. The affix *tu* is employed after *kam* and *sam* in the sense of *matup*

ii. P,C and J have discussed similar affix *tu*.

iii. **The form :**

Kantu = *kam* + *tu* (by P,C & J) *n* > *o* P 8.3.23, C 6.4.8, J 5.4.7

87. **Ha**

a. *ha* P 5.3.11 I.F C4.3.11 *ha* J 4.1.77

i. The nominal stem *idam* in the locative case takes affix *ha*.

ii. The affix *ha* is dealt in P and J. By economical phenomenon, the same form is irregularly considered in CVy.

iii. **The form :**

Iha = *Idam* + *ha* (by P & J) *idam* > *iś* P 5.3.3 d < J 4.1.69

88. **Dā**

a. *Dā* P 5.3.15 Ć 4.3.13 J 4.1.80

i. The affix *dā* comes denoting time after *sarva*, *eka*, *anya*, *kim*, *yad*, *tad* being in the locative case.

ii. P,C and J have used similar affix.

iii. **The form :**

Sarvadā = *sarva* + *dā* (by P & C) , *ekadā* = *eka* + *dā* (by J)

89. **Hri**

a. *Hri* P 5.3.16 I.F C4.3.16 *hri* J 4.1.82

i. The affix *hri* is added denoting time after *idam* expression locative case in end.

ii. The indicatory *l* indicates accent *pūrvaudātta* by P 6.1.193, J omits it.

iii. C has detected only finished form.

iv. **The form :**

Etahri = *idam* + *hril* (by P) + *hri* (by J)

idam > *eta* P 5.3.4, C 4.3.16, J 4.1.70

. The motivation behind the I.F. and F.F. is brevity in CVy.

90. **Thā**

a. *Thāl* P 5.3.23 C 4.3.19 *thā* J 4.1.89

i. The affix *thāl* is employed after the nominal stems *kim* etc. when we speak 'a kind or manner of being.

ii. Here connected usage *takāra* stands for accent with affix *thā*. J removes it

iii. **The form :**

yathā = *ya* + *thāl* (by P & C) + *thā* (by J)

91. **Thamu**

a. *Thamu* P 5.3.24 F.F C4.3.19 *tham* J 4.1.90

i. The nominal stem *idam* takes affix *thamu* denoting manner.

ii. U is used here to save *makāra* from the "halantya" P 1.3.3. Separate type *it* condition is dealt in JVy. So *makāra* of *tham* affix can not be elided here.

iii. Only finished form is used in CVy. Clear structure of affix is not known here.

iv. **The form :**

Ittham = *idam* + *thamu* (by P) + *tham* (by J)

idam > *it* P 5.3.4, J 4.1.70

92. **Astāt**

a. *Astāti* P 5.3.27 C 4.3.28 *astāt* J 4.1.92

- i. The affix *astāti* comes after the words of 'direction' ending in the locative, ablative and nominative and referring to direction locality or time.
- ii. *Takāra* is used to save *t.*, last of *astāt*. The same *ikāra* stands for pronunciation in *CVy*.
- iii. **The form :**

purastāt = *pūrva* + *astāti* (by P & C)..... + *astāt* (by J)

93. **Atas**

a. *Atasuc* P 5.3.28 *tas* C 4.3.38 *atas* J 4.1.94

- i. The nominal stem *dakṣiṇa* and *uttāra* take the affix *atasuc* in the following condition of *astāti*.
- ii. Different type affixes lay for formation due to own condition.
- iii. The *anubandha cakāra* stands for accent. C and J omit it.
- iv. *U* is used for pronunciation.
- v. **The form :**

Dakṣiṇataḥ = *dakṣiṇa* + *atasuc* (by P)... + *tas* (by C)... + *atas*(by J)

94. **Āt**

a. *Āti* P 4.3.34 *āt* C 4.3.40 *āt* J 4.1.98

- i. The affix *āti* comes after the nominal stem *uttāra* and *dakṣiṇa* in the sense of *astāt*.

ii. / stands for pronunciation. C and J omit it.

iii. **The form :**

uttarāt = *uttara* + *āti* (by P)

a > *oP* 6.4.148, C 5.3.149, J 4.4.136

Dakṣiṇāt = *dakṣiṇa* + *āt* (by J)

Adharāt = *adhara* + *āt* (by C)

95. **Ena**

a. *Enap* P 5.3.35C 4.3.41 *Ena* J 4.1.99

i. The affix *enap* is employed after the nominal stem and following condition of *āti* when the limit indicated as not remote and substitute of the ablative case.

ii. The indicatory *P* appropriates for accent. J removes it.

iii. **The form:**

Dakṣiṇena = *dakṣiṇa* + *enap* (by P & C) + *ena* (by J)

96. **ā**

a. *āc* P 5.3.36 *ā* C 4.3.38 *ā* J 4.1.100

i. The affix *āc* comes after *dakṣiṇa* in the sense of *astāti* but not substitute of ablative case.

ii. *Cakāra* is used for *viśeṣaṇārtha* " *añcutarapadājāhiyukte*".

iii. **The form :**

Dakṣiṇā = *dakṣiṇa* + *āc* (by P) + *ā* (by C & J)

b. *Dāc* P 5.4.57 C 4.4.41 J 4.2.61

- i- The affix *ḍac* is employed after half of a word denoting an imitation of an articulate sound, when such half consists of at least two syllables and when it is not followed by the quotation mark *iti*.
- ii. *C anubandha* is used as to the own midium of accent and *viśeṣaṇārtha* in *CVy*. *JVy* has commented *cakāra " ḍāci" iti viśeṣaṇārtha*.
- iii. The indicatory *ḍ* is appropriated for *ṭi lopa*.
- iv. **The form:**

paṭapaṭā = *paṭat* + *ḍāc* (by P,C & J)

C and J's presecrbe affix *ā* , is unaccented and proper utility of form.

97. *Āhi*

a. *Āhi* P 5.3.37C4.3.39 J 4.1.101

- i. The affix *āhi* is used after *dakṣiṇa* in the sense of *astāti* as well as *āc* when the reference is to distance limit.
- ii. The similar affix is adopted in (P,C & J)
- iii. **The form :**

Dakṣiṇāhi = *dakṣiṇa* + *āhi* (by P,C & J)

98. *As*

a. *Asi* P 5.3.39 as C 4.3.32 as J 4.1.103

- i. The stem of *pūrva*, *adhara* and *avara* takes the affix *asi* in the sense of *astāti* and *pūr*, *adha* and *avā* are their respective substitutes before this affix.
- ii. *Ikāra* operates to save *Sakāra*, the last letter of *as* affix. C and J remove it.

iii. The form :

Puraḥ = *pūrva* + *asi* (by P) + *as* (by C & J)

pūrva > *pur* P 5.3.39, C 4.3.32, J 4.1.103

99. *Dhā*

a. *Dhā* P 5.3.42 C 4.3.20 J 4.1.106

- i. The nominal stem denoting numeral takes the affix *dhā* when it means the mode or manner of an action.
- ii. P, C and J have considered the same affix *dhā* only for formation.

iii. The form :

Ekadhā = *eka* + *dhā* (by P), *vahudhā* = *vahu* + *dhā* (by C & J)

100. *Pāśa*

a. *Pāśap* P 5.3.47 C 4.3.42 *Pāśa* J 4.1.110

- i. The affix *pāśap* comes after the nominal stem denoting something as insignificant.
- ii. P is dealt for accent. J omits it.

iii. The form :

Vaiyākaraṇapāśa = *vaiyākaraṇa* + *pāśap* (by P & C) .. + *Pāśa* (by J)

101. *Ākin*

a. *Ākinic* P 5.3.52 C 4.2.67 *akin* J 4.1.113

- i. The word *eka* takes the affix *ākinic* in the sense of ' without companion'.
- ii. The affix *kan* and (elision) *luk* take effect by the *anubandha* c of PVy . C is silent about it. J removes it.

iii. **The form :**

$Ekāḱī = ekā + ākinic$ (by P & C)+ $ākin$ (by J)

102. **Cara**

a. $carat$ P 5.3.53 C 4.3.43 J 3.4.142

i. The affix $carat$ is added after a nominal stem, the word retaining its denotation, in the sense of ' this had been before'.

ii. The similar structure has been used in P,C & J with $anubandha t$.

iii. T stands for feminine affix $nīp$ (P 4.1.15,C 2.3.17,and J 3.1.18)

iv. **The form :**

$Ādhyacar, ādhyacaī = ādhya + carat + nīp$ (byP)... + $nī$ (by J)

" = $adhya + carat$ (by C)

103. **Istha**

a. $iṣṭhan$ P 5.3.55 C 4.3.47 $iṣṭha$ J 4.1.114

i. The affix $iṣṭhan$ comes after a nominal stem, the word retaining its denotation, in the surpassing.

ii. The indicatory n is attributed upon the accent. J omits it.

iii. **The form :**

$Paṭiṣṭha = patu + isthan$ (by P & C) + $iṣṭha$ (by J)

$u > o$ P 6.4.155, C 5.3.158, J 4.4.155

104. **Tara**

a. $Tarap$ P 5.3.57C 4.3.45 $tara$ J 4.1.116

- i. The affix *tarap* is employed in the sense of surpassing, after a nominal stem or finite verb, when it expresses two things or when that which is added to *upapada*, is to be distinguished from another.

ii. **The form :**

Ādhyatara = *ādhyā* + *tarap* (by P & C)+ *tara* (by J)

b. *Ṣṭarac* P 5.3.90 C 4.3.70 *tarat* J 4.1.145

- i. The *kāsi* and *gaṇi* take affix *ṣṭarac* in the sense of diminutive.
- ii. The feminine *ñiṣ* affix is added having indicatory *s* by P and C. J omits it.
- iii. J's *it t* stands for feminine affix *ni* by 3.1.18.
- iv. *C* of *ṣṭarac* affix, which is dealt for accent.

v. **The form :**

Kāsutari = *kasu* + *ṣṭarac* + *ñiṣ* (by P & C)+ *tarat+ñī* (by J)

The affixes *tara* and *tarat* is comparatively short but uncommon to intend only formation.

105. **Īyas**

a. *Īyasun* P 5.3.57 C 4.3.47 *Īyasū* 4.1.116.

- i. The affix *īyas* comes in the sense of surpassing, after a nominal stem & a finite verb when comparison between two things when *upapada* is to be distinguished from another.
- ii. *Nakāra* is a representative of accent. J removes it.
- iii. The *anubandha u* is added for augment *num*.

(P 7.1.170, C 5.4.24, J 5. 1.49)

iv. The form :

Paṭīyān = *paṭu* + *ṭīyasun* (by P & C) + *ṭīyas* (by J)

nu m - P 7.1.70, C 5.4.24, J 5.1.49

a > *ā* P 6.4.8, C 5.3.7,10, J 4.4.6.

s > *o* P 8.2.2.3, C 2.3.52, J 5.3.41

n > *o* P 8.2.7, C 5.3.48, J 5.3.30

106. *Rupa*

a. *Rupap* P5.3.66 C 4.3..53 *rupa* J 4.1.125

i. The affix *rupap* is employed without change of conotation after a stem in the sense of 'praise'.

ii. *P* is a marker of accent. J omits it.

iii. The form :

Vaiyākaraṇarupa = *vaiyākaraṇa* + *rupap* (by P & C).. +*rupa*(by J)

107. *Kalpa*

a. *Kalpap* P 5.3.67 C 4.3.54 *Kalpa* J 4.1.126

i. The affix *kalpap* is added after a nominal or verbal stem in the sense of slight incompleteness.

ii. The indicatory *P* is used for accent with actual affix *Kalpa*. J omits it.

iii. The form :

Paṭukalpa = *paṭu* + *kalpap* (by P & C)+ *kalpa* (by J)

108. *Deśya*

a. *Deśya* P 5.3.67 C 4.3.54 J 4.1.126

- i. The affix *deśya* is employed as condition of *kalpap*
- ii. The similar affix is governed by P,C & J
- iii. **The form :**

Paṭudeśya = *paṭu* + *deśya* (by P,C & J)

109. *Deśīya*

a. *Deśīyar* P 5.3.67 C 4.3.54 J 4.1.126

- i. The affix *deśīyar* comes after a nominal or verbal stem in the sense of slight incompleteness.
- ii. *Rit* denotes accent *udātta* by P 6.1.217. J removes it.
- iii. **The form :**

Patudeśīya = *paṭu* + *deśīyar* (by P & C)..... + *deśīya* (by J)

110. *Vahu*

a. *Vahuc* P 5.3.68 F.F CV 4.3.54 *Vahu* J 4.1.127

- i. The affix *vahuc* comes optionally after a declined noun in the sense of slight incompleteness.
- ii. *C* is a marker of accent *antodātta*, J omits it.
- iii. *C* has used only finished form.
- iv. This peculiar affix is added before subsequent.
- v. **The form :**

Vahupaṭu = *vahuc* + *paṭu* (by P) *Vahu* + (by J)

iii. *Jātīya*

a. *Jātīyar* P 5.3.69 C 4.3.26 *Jātīya* J 4.1.128

i. The affix *Jātīyar* is employed after case inflected word denoting 'a speciality'.

ii. The indicatory *r* operates accent. J omits it.

iii. The form :

Paṭujātīya = *paṭu* + *jātīyar* (by P & C) + *jātīya* (by J)

112. *Aḍa*

a. *Aḍac* P 5.3.80 *ḍa* C 4.3.65 *aḍa* J 4.1.136

i. According to eastern grammarian this affix *aḍac* comes after a human name begining with the word *upa*.

ii. The indicatory *c* is only for accent C and J omit it.

iii. Different type affixes are dealt for form.

iv. The form :

Upaḍa = *upendra* + *aḍac* (by P) *endra* > *o* (P 5.3.83,J4.1.139)

" = + *aḍa* (by J)

" = *upa* + *ḍa* (by C)

113. *Upa*

a. *Ḍupac* P 5.3.89 I.F.C 4.3.72 *ḍupa* J 4.1.144

i. The nominal stem of *kutu* and *Jar* take affix *dupac* in the sense of diminution.

ii. The *anubandha* C is used for accent.

ii. *Ḍ* stands for *ṭi lopa*. (P 6.4.143, J 4.4.129)

iv. C has noted only finished form.

v. **The form :**

Kutupa = *kuta* + *ḍupac* (by P) + *ḍupa* (by J)

114. **Atara**

a. *Ḍatarac* P 5.3.92 C 4.3.75 *ḍatara* J 4.1.147

i. The affix *ḍatarac* comes after the nominal stems *kim*, *yad* and *tad* in determining the one out of two.

ii. *Ḍ* is operated for *ṭi lopa*.

iii. *Cakāra* of *PVy* is for accent.

iv. **The form :**

Katara = *kim* + *ḍatarac* (by P) + *ḍatara* (by J)

yatara = *yad* + " (by C)

115. **Atama**

a. *Ḍatamac* P 5.3.93..... C 4.3.76 *ḍatama*J 4.1.148

i. The affix *ḍatamac* is optionally employed of the nominal stems *kim*, *yad*, *tad* in determining the one out of many, the question being that of case.

ii. The indicatory letter *ḍ* and *c* are discussed in former affix.

iii. **The form :**

katama = *kim* + *ḍatamac* (by P) + *ḍatama* (by J)

yatama = *yad* + " (by C)

116. *Īka*

a. *Īkak* P 5.3.110 C.4.3.97 *ṭīkaṇ* J 4.1.164

- i. The words *karka* and *lohita* take the affix *ikak* in the sense of like this for.
- ii. *K* of P and C is for *vrddhi* or accent and J's *ṇ* operates for *vrddhi* only.
- iii. The indicatory *ṭ* in *JVy* has been marked for feminine affix *ṇī* by 3.1.8
- iv. The form :

kārkīka = *karka* + *Īkak* (by P & C) + *ṭīkaṇ* (by J)

117. *Ām*

a. *Āmu* P 5.4.11 *ām* C 4.3.46 *ām* J 4.2.20

- i. The affix *tara* and *tama* ordained to come after the nominal stem *kim* or after a stem ending in *e* or after a finite verb or after an indeclinable, the affix *ām* is added, but not if the excess belongs to substance.
- ii. *u* is used with *makāra* in *PVy* for pronunciation.
- iii. The form :

Kimtarām = *kimtara* + *āmu* (by P) + *ām* (by C & J)

118. *Krtvas*

a. *Krtvasuc* P 5.4.17 C 4.4.5 *Krtvās* J 4.2.24

- i. The affix *krtvasuc* is employed after numeral when the repetition of an action is to be counted.

- ii. The *c* of the *kṛtvasuc* affix is stood for accent. J removes it.
- iii. *ukāra* is added here for pronunciation.

iv. **The form :**

Pañcakṛtva = *pañca* + *kṛtvasuc* (by P & C) + *kṛtvas* (by J)

119. **s**

- a. *Suc* P 5.4.18 C 4.4.7J 4.2.25
- i. The affix *suc* comes after the numeral *dvi*, *tri* and *catur* in the some sense of *kṛtvasuc*.
- ii. *C* is used for accent by *PVy*. The same *cakār* is meant *viśeṣaṇārtha* "kāleadhikaraṇe sujarthe" by *JVy*. *CVy* is silent on this *anubandha*.
- iii. *U* stands for easy pronunciation.

iv. **The form :**

Dviḥ = *dvi* + *suc* (by P, C & J)

120. **Tika**

- a. *Tikan* P 5.4.39 C 4.4.23 *tika* J 4.2.45
- i. The nominal stem *mṛt* takes affix *tikan* in retaining its sense.
- ii. The indicatory *n* marks for accent in *PVy*. J removes it.

iii. **The form :**

Mṛttikā = *mṛt* + *tikan* + *tāp* (by P & C) + *tika* + *tāp* (by J)

121. **Sna**

- a. *Sna* P 5.4.40 C 4.4.24 J 4.2.46
- i. The affix *sna* comes after *mṛd* in the sense of excellence..

ii. The similar affix has been used by P,C & J.

iii. **The form :**

Mṛtsnā = *mṛt*+ *sna* + *tāp* (by P,C & J)

122. *Sat*

a. *Sāti* P 5.4.52C 4.4.37 *Sāt* J 4.2.57

i. The affix *sāti* is optionally added in the sense of *cvi* when smothing is changed in all its parts into something else.

ii. / is mentioned to save *takāra* in *PVy*. Thus same *ikāra* stands for pronounciation in *CVy*. J omits it.

iii. **The form :**

Agnisāt = *agni* + *sāti* (by P & C) + *sāt* (by J)

123. *Ima*

a. *Imap* P 4.4.120.1 C 3.4.19 *ima* J 3.3.143

i. After a word ending in an affix denoting 'condition', the affix, *imap* is added.

ii. The indicatory *P* is dealt for accent in *PVy*. J omits it.

iii. **The form :**

Pākima = *pāka* + *imap* (by P & C) + *ima* (by J)

124. *Dheya*

a. *Dheya* P 5.4.25.2 C 4.4.25 J x

i. The affix *dheya* comes after the *bhāga*, *rupa* and *nāma*.

ii. P and C have used similar affix. J is silent on this affix and form.

iii. The form :

Bhāgadheya = *bhāga* + *dheya* (by P)

Nāmadheya = *nāma* + *dheya* (by C)

J is silent on this affix and form. The forms *bhāgadheya* and *nāmadheya* are not found derived in JVy. It may be a by mistake not to note is this grammar.

125. *Ra*

a. *Ra* P 5.2.107 C 4.2.111 J 4.1.83

i. The affix *ra* is added after the nominal stems *ūsha*, *sushi*, *muska* and *madhu* in the sense of matup.

ii. The similar affix has been used in P,C and J.

iii. The form :

Uṣara = *uṣa* + *ra* (by P,C & J)

CHAPTER - III

A lexical comparison of *sutras* in *kṛdanta* section

Kṛdanta is the most variable important part of the sanskrit language. In the linguistic sphere *Kṛdanta* can be used as sentence structure without *Tirianta*. This grammatical process is valid for meaning condition in wording. Different variety of meaning conditions as a part from *sūtra* which stands upon the *kṛt* suffix. Wording of the meaning conditions have been collected by the ancient grammarians for proper expressions. Comparatively timing spirit may gain and lose the linguistic conditions for which today grammarians can be able to write new grammar for simplification and shortness etc. The context-used-expressions have been given a type of lexical part of *sūtra*. Panini has touched particular sphere of language having collected the whole worlds syntactical science to compile *Aṣṭādhyāyī*. Next *Candragomi* and *Devanandi* have written the grammar as per their time. Due to comparative relations they are known three typical systems from *sūtras*. (i) Similar wording system in *sūtras* (ii) Different wording systems in *sutras* (iii) Omission wording system in *sūtras*.

(i) Similar conditions

C and J have accepted popular talkative expressing conditions from *Aṣṭādhyāyī*.

	P	J	C
<i>Śilpini</i>	3.1.148	2.1.119	1.1.157
<i>Āśiṣ</i>	3.1.150	2.1.123	1.1.159
<i>Hetu</i>	3.2.20	2.2.25	1.2.7
<i>Parimāṇa</i>	3.2.23	2.2.36	1.2.17
<i>Ajāta</i>	3.2.33	2.2.36	1.2.17
<i>Vrata</i>	3.2.80	2.2.68	1.2.59

	P	J	C
<i>Śīla</i>	3.2.124	2.2.112	1.2.89
<i>Halādi</i>	3.2.149	2.2.131	1.2.98
<i>Citi</i>	3.3.41	2.3.39	1.3.32
<i>Abhibidhi</i>	3.3.44	2.3.96	1.3.73
<i>Avajñāna</i>	3.3.55	2.3.51	1.3.44
<i>Ākhyāna</i>	3.3.110	2.3.91	1.3.92
<i>Ākrośa</i>	3.3.112	2.3.93	1.3.94
<i>Vahula</i>	3.3.113	2.3.94	1.1.103
<i>Prāptakāla</i>	3.3.163	2.3.139	1.3.123
<i>Prāpta-Samaya -velā</i>	3.3.163	2.3.143	1.3.127
<i>Arha</i>	3.3.169	2.3.145	1.3.128
<i>Āvaśyaka</i>	3.3.170	2.3.146	1.2.55
<i>Ābhikṣṇya</i>	3.4.22	2.4.11	1.3.134
<i>Svādu</i>	3.4.26	2.4.12	1.3.135
<i>Himśārtha</i>	3.4.48	2.4.34	1.3.140
<i>Svāṅga</i>	3.4.54	2.4.39	1.3.146
<i>Adhruba</i>	3.4.54	2.4.39	1.3.146

Different wording systems in sutras-

CV has modified more expressions in comparison to JV. JV accepted cardinal meaning conditions from Paninis grammar. Different category of modifications appear here.

(a) Short-

<i>Vayo vacana</i>	3.2.129	<i>Vaya</i>	2.2.107	<i>vaya</i>	1.2.87
<i>Taddharma</i>	3.2.134	<i>dharma</i>	2.2.112	<i>dharma</i>	1.2.89
<i>Sādhukāri</i>	3.2.134	<i>sādhu</i>	2.2.112	<i>sādhu</i>	1.2.89
<i>Upasamādhāna</i>	3.3.41	<i>Upasamādhāna</i>	2.3.39	<i>rāśi</i>	1.3.32
<i>Anutarādharya</i>	3.3.42	<i>Anurdhva</i>	2.3.40	<i>Anutarādhara</i>	2.3.33

P	J	C
<i>Barṣaprativandha</i> 3.3.51	<i>Barṣaprativandha</i> 2.3.47	<i>Baraṣavivandha</i> 1.3.41
<i>Atisarga</i> 3.3.163	<i>Atisarga</i> 2.3.139	<i>Anujñā</i> 1.3.123
<i>Samāsatti</i> 3.4.50	<i>Pramaṇāsatti</i> 2.4.36	<i>Āsatti</i> 1.3.142
<i>Upamāna</i> 3.4.45	<i>Iva</i> 2.4.32	<i>Upamāna</i> 1.3.138
<i>Pariklisyamāna</i> 3.4.55	<i>Saklsa</i> 2.4.40	<i>Pīḍā</i> 1.3.147

(b) Clarity -

<i>Akr̥chra</i> 3.2.130	<i>Akr̥chra</i> 2.2.108	<i>Śakti</i> 1.2.85
<i>Mandārtha</i> 3.2.151	<i>Mandārtha</i> 2.2.133	<i>Bhūṣārtha</i> 1.2.100
<i>paripras. na</i> 3.3.110	<i>Praśna</i> 2.3.91	<i>Praśna</i> 1.3.92
<i>Pariklisyamāna</i> 3.4.55	<i>Sakleśa</i> 2.4.40	<i>pīḍā</i> 1.3.147
<i>Kriyāntara</i> 3.4.57	<i>Kriyāntara</i> 2.4.42	<i>Vicheda</i> 1.3.149
<i>Śaki</i> 3.3.172	<i>śaki</i> 2.3.148	<i>śakti</i> 1.3.148

C) Common use terms

<i>Ātmamāna</i> 3.2.83	<i>Ātman</i> 2.2.71	<i>ātman</i> 1.2.61
<i>Parimāṇa</i> 3.3.20	<i>parimāṇa</i> 3.3.19	<i>saṁkhyāta</i> 1.3.8
<i>Ayajñā</i> 3.3.32	<i>ayajñā</i> 2.3.30	<i>anyatra</i> 1.3.24
<i>Hastādāna</i> 3.3.40	<i>hastādāna</i> 2.3.38	<i>hastaprāpya</i> 1.3.34
<i>Karmavyatihāra</i> 3.3.43	<i>karmavyatihāra</i> 2.3.76	<i>vyatihāra</i> 1.3.76
<i>Āchādāna</i> 3.3.54	<i>āchādāna</i> 2.3.50	<i>āchāda</i> 1.3.43
<i>Kriyāntara</i> 3.4.57	<i>kriyāntara</i> 2.4.42	<i>vicheda</i> 1.3.149

D) Simple-

<i>Hastādāna</i> 3.2.40	<i>hastādāna</i> 3.3.38	<i>hastaprāpya</i> 1.3.31
<i>Akruchra</i> 3.2.130	<i>kruchra</i> 2.2.108	<i>śakti</i> 1.2.85
<i>Kālyāprajana</i> 3.1.104		<i>ṛtumatī</i> 1.1.115
<i>Anupātya</i> 3.3.38		<i>krama</i> 1.3.29
<i>Nivāsa</i> 3.3.41	<i>nivāsa</i> 2.3.39	<i>vāsa</i> 1.3.32
<i>Śarīra</i> 3.3.41	<i>saṁrīra</i> 2.3.39	<i>deha</i> 1.3.32
<i>Ayajñā</i> 3.3.32	<i>ayajñā</i> 2.3.30	<i>anyatra</i> 1.3.24

	P	J	C
<i>Pariprasna</i>	3.3.110 <i>praśna</i>	2.3.91 <i>praśna</i>	1.3.92
<i>Ādhamarṇya</i>	3.3.170 <i>ādhamarṇya</i>	2.3.146 <i>āvaśyaka</i>	1.2.55
<i>Śaki</i>	3.3.172 <i>śaki</i>	2.3.148 <i>śakti</i>	1.3.128
<i>pratiṣedha</i>	3.4.18 <i>niṣedha</i>	2.4.4 <i>pratiṣedha</i>	1.3.129
<i>Ānulomya</i>	3.4.64 <i>ānulomya</i>	2.4.49 <i>ānukulya</i>	2.2.45

E) Practising for intended derivation-

<i>Nada</i>	3.1.115 <i>nada</i>	2.1.95 <i>nāman</i>	1.1.127
<i>Nakṣatra</i>	3.1.116 <i>bha</i>	2.1.96 <i>nāman</i>	1.1.127
<i>Patra</i>	3.1.121 <i>patra</i>	2.1.100 <i>nāman</i>	1.1.127
<i>Anitya</i>	3.1.127 <i>anitya</i>	2.1.104 <i>nāman</i>	1.1.136
<i>Māna</i>	3.1.129 <i>māna</i>	2.1.104 <i>nāman</i>	1.1.136
<i>Havi</i>	3.1.129 <i>havi</i>	2.1.104 "	1.1.136
<i>naman</i>	1.1.136		
<i>Nivāsa</i>	3.1.129 <i>nivāsa</i>	2.1.104 <i>nāman</i>	1.1.136
<i>Sāmidheni</i>	3.1.129 <i>sāmidheni</i>	2.1.104 <i>nāman</i>	1.1.136
<i>Samjñā</i>	3.2.46 <i>khu</i>	2.2.44 <i>nāman</i>	1.2.30

F) Etymological deference-

<i>Tāchilya</i>	3.2.78 <i>śīla</i>	2.2.66 <i>śīla</i>	1.2.56
<i>Taddharma</i>	3.2.134 <i>dharma</i>	2.2.112 <i>dharma</i>	1.2.89
<i>Kriyārtha</i>	3.3.10 <i>tadarthā</i>	2.3.10 <i>tadarthā</i>	1.3.6
<i>Dyuta</i>	3.3.37 <i>dyuta</i>	2.3.36 <i>naya</i>	1.3.28
<i>Abhreṣa</i>	3.3.37 <i>abhreṣa</i>	2.3.36 <i>naya</i>	1.3.28
<i>Preṣa</i>	3.3.163 <i>praiṣa</i>	2.3.139 <i>praiṣa</i>	1.3.123
<i>Anuprayoga</i>	3.4.46	<i>anu</i>	1.3.136

G) Modifying the meaning condition-

<i>Asammati</i>	3.1.122 <i>asambhati</i>	2.1.104 <i>asammati</i>	1.1.135
<i>Dyuta</i>	3.3.39	<i>naya</i>	1.3.24
<i>Pūrvakāla</i>	3.4.21 <i>parakāla</i>	2.4.7 <i>pūrva</i>	1.3.131

Ayathābhipret-

<i>ākhyāna</i>	3.4.59	<i>anistokta</i>	2.4.44	<i>anabhipretākhyāna</i>	2.2.41
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H) Understandable-

<i>Paripsā</i>	3.4.52	<i>tvartha</i>	2.4.37	<i>tvarā</i>	1.3.144
<i>Kriyāntara</i>	3.4.57	<i>kriyāntara</i>	2.4.42	<i>vicheda</i>	1.3.149

3. Omission of wording system in *sutras*-

CV and JV have not dealt the expressions for more causative situation of modification in the meaning condition, implied more conditions in one (condition) for shortness and selfness.

(a) Omission of the conditions for shortness of *sutra*'s range-

The conditions are omitted but clarified by *anuvṛtti*

<i>Vrihikāla</i>	3.1.148	<i>vṛhikāla</i>	1.1.156
<i>Paryāya</i>	3.3.39	<i>antya</i>	2.3.37

B) Omission of condition due to change the sphere of *sutra*-

<i>Astri</i>	3.1.94	<i>prākti</i>	2.1.88	1.1.103
<i>Samabhihāra</i>	3.1.149	<i>sādhukāri</i>	1.1.122	1.1.158
<i>Kruchra</i>	3.3.126	<i>kruchra</i>	2.3.104	1.3.103
<i>Akruchra</i>	3.3.126	<i>akruchra</i>	2.3.104	1.3.103
<i>Samānakartṛka</i>	3.3.158	<i>ekakartṛka</i>	2.3.134	1.3.120

C) Omission of condition due to extention of range-

<i>Anudyamana</i>	3.2.9	<i>anutsedha</i>	2.2.14	1.2.3. vṛ.
<i>Tāchilya</i>	3.2.11	<i>śīla</i>	2.2.16	12.3. vṛ.
<i>Pūjārtha</i>	3.2.188	<i>pūjārtha</i>	3.2.188	1.2.123.vṛ
<i>Anākāṅkṣa</i>	3.4.23	<i>anākāṅkṣa</i>	2.4.9	1.3.132vṛ

D) Omission of condition due to *Sutras* shortness

<i>Lakṣana</i>	3.2.52	<i>amanuṣya</i>	2.2.50	1.2.139
<i>Amitra</i>	3.2.131	<i>ari</i>	2.2.109	1.2.123vr

	P	J	C
<i>Samisparśa</i>	3.3.116 <i>sparśa</i>	2.3.98	1.3.97
<i>Śarīrasukha</i>	3.3.116 <i>aṅgasukha</i>	2.3.98	1.3.97
<i>Vyatihāra</i>	3.4.19 <i>Vyatihāra</i>	2.4.5	1.3.130

E) Omission of condition by using nipātana rule

	P	J	C
<i>Garhya</i>	3.1.101	2.1.88 <i>garhya</i>	1.1.112
<i>Paṇitavya</i>	3.1.101	2.1.88 <i>vikreya</i>	1.1.112
<i>Anirodha</i>	3.1.101	2.1.88 <i>anirodha</i>	1.1.112
<i>Svāmi</i>	3.1.103	2.1.88 <i>svāmi</i>	1.1.114
<i>Vaiśya</i>	3.1.103	2.1.88 <i>vaiśya</i>	1.1.114
<i>Kratu</i>	3.1.130	2.1.105 <i>kratu</i>	1.1.137
<i>Vṛthikāla</i>	3.1.148	2.1.121 <i>Vṛthikāla</i>	2.1.156
<i>Śilpini</i>	3.2.55	2.2.53 <i>śilpini</i>	1.2.42
<i>Dyuta</i>	3.3.37	2.3.36 <i>naya</i>	1.3.28
<i>Anupātya</i>	3.3.38	2.3.36 <i>Krama</i>	1.3.29

F) Omission of condition due to omission of the sutras -

<i>Samjñā</i>	3.2.99		
<i>Yajñaśamīyoga</i>	3.2.132 <i>yajñaśamīyoga</i>	2.2.110	
<i>Prasamīsā</i>	3.2.133 <i>prasamīsā</i>	2.2.111	
<i>Akṣa</i>	3.3.70 <i>akṣa</i>	2.3.60	
<i>Yuddhya</i>	3.3.73 <i>āji</i>	2.3.60	
<i>Astri</i>	3.1.94 <i>prākti</i>	2.1.88	
<i>Jāla</i>	3.3.124		
<i>Asuyā</i>	3.4.28 <i>asuyā</i>	2.4.14	
<i>Prativacana</i>	3.4.28 <i>prayukta</i>	2.4.14	
<i>Aprayoga</i>	3.4.27 <i>anartha</i>	2.4.13	
<i>Barṣapramāṇa</i>	3.4.32 <i>barṣapramāṇa</i>	2.4.18	
<i>cela</i>	3.4.33 <i>cela</i>	2.4.19	
<i>Anuprayoga</i>	3.4.46	<i>anu</i>	1.3.136
<i>Ādikarma</i>	3.4.71 <i>ārambha</i>	2.4.56	

Grammatical speculation from the *vṛttis*

(Kṛdanta Section)

(a) Theoretical comments.

Grammatical statements create the linguistic usage on the theoretical way. *Kāśikā vṛtti*, *Candra vṛtti* and *jainendra vṛtti* have been corresponded and united linguistic structure properly. The *vṛtti* system of grammar's have depended on the *vārttika* of katyayana and *Mahābhāṣya*. The *vṛtti* and linguistic forms are carefully interpreted on the basis of *kāśikā vṛtti*.

CV is very concise but JV is very explanatory or *trending* to typical comments with *paribhāṣā*.

1. CV at 1.3.150 ' *ucāraṇam tu vakturāyattam*' (in this verse) in -directly relates to *sphoṭa*.
2. *Gaṇapāṭha* is the basic part of grammar which is shown in the *sūtra* P 3.1.134 " *nandigrāhipacādibhya lyuṇinyacaḥ*". The *lyu* suffix has accepted the particular forms of G.P. member. This statement is written on KV P 3.1.134 '*nandigrāhipacādayasca na dhātupāṭhataḥ sannivistā grhyante, kim tarhi ? nandanaramaṇetyevamādisu prātipadikagaṇeṣu apoddhṛtya ye paṭhyante te nirdiśyante*'. Same type of statement indicates on KV P 3.3.104 ' *gaṇapāṭhiteṣu bhidādiṣu niṣkrusya prakṛtaya grhyante*', JV 2.3.86 has used the *gaṇapāṭha* in the forms of *bhidādi*
3. *apavāda* relation has been dealt with KV p 3.3.136 '*akārantebhya dhātubhya upasarga upapade ka pratyayaḥ bhavati, ṇasyāpavādaḥ*'. The same comment has been used in JV J 1.1.109.
4. Root is the authoritative of *sūtra* with the statement on KV 3.1.138 '*sātiḥ-sautra dhātuh*'.

5. The *paribhāṣā* like statement depicted on JV 2.1.11 '*Katham kundyalapa iti ? "madhye apavādāḥ pūrvān vidhin vādhante nottaran" (Pa) iti iguṇaḥ kasyāyām so vādhaka nāṇaḥ.*'
6. Dictionary provided continuing process of the meaning as accepted by grammar. So language is restricted by grammar on the statement of JV 2.2.5 '*katham bhāṣye prayogaḥ "abhijnasca punarekatvadinamarthanam" iti, atra bhidhanavasat "āto gau" 2.1.109 iti ko bhaviṣyati*'. .
7. Irregular formation formed for acceptance of the meaning is stated on JV 2.2.18 '*arthaviśeṣa parigrahārthe nipātanam*'.
8. Three type of *karma* are accepted in KV 3.2.1 '*trividham karma nivarttami, vikāryam prāpyam ceti*'. But six types of *karma* are noted on JV 1.2.120 in *kāraka* portion-
"prāpyam viśayabhūtam ca nivarttami vikriyātmakam / kartṛśca kriyayā vyāpyamīpsitānīpsiterat //"
9. KV 3. 1.134 states that root member as to-
"ajvidhiḥ sarvadhātubhya paṭhyante ca pacādayaḥ / aṇvā dhanārthameva syātsidhyanti svapacādayaḥ //"
 But JV 2.1.107 states '*pacādirākṛtiganāḥ*'.
10. A fewer syllables ought to have stood on KV 3.2.29 '*taccaitannāśikāstanayoriti lakṣaṇavyabhicāracihnādalpāctarasyā pūrvanipātanāllabhyate*'.
11. There is better clarification of irregular formation under the rule KV 3.2.54 '*ṛdhireṣā yathākathañcidanugantavyā*'. However social accepted expression have been irregularly formed.

12. The repetition has been used for the restriction on KV 3.2.77 '*vādhakavādhanārtham punarvacanam*' '*samidhātoḥ samjñāyām*' '*acamvādhate śamistha, śamisthā*'.
13. The restrictive rule has been divided for four senses on KV 3.2.90 '*caturvidhaścātra niyama iṣyate dhātukālopadapratyayaṣayah*'.
14. A causative verb has been governed on object. So the root is a transitive one as to KV 3.2.95 '*antarbhāvitanyartha sakarmako bhavati*'.
15. *Sāmānya viśeṣalakṣaṇa* has been dealt on the statement of KV 3.3.10 '*atha kimartham, ṇvul vidhiyate, yavatā "ṇvultrecau" it i sāmānyena vihita eva, So'asminnapi viṣaye bhaviṣyati ! Itā kriyārthopapadena vādhyeta*. The same statement is used in JV 2.3.8.
16. The modified shape having same meaning is meant for restrictive rule on JV 2.3.8 '*vāśamavidhinā ṇvubhaviṣyatīti cet; evam tarhi niyamārtham vuṇvcanam*'.
17. The necessity of *nipātana* is stated in KV p 3.3.68 '*nipātanam ṛdhyartham*'.
18. A special type of *pribhāṣā* is indicated on JV 2.3.53 '*asmin prakaraṇe yatrepā gīrnirdisyate tatra vāglakṣaṇaḥ prādilakṣaṇo vā sa vidhiḥ*'.
19. The quality is taken for the thing qualified on KV 3.3.77 '*dharmaśavdena dharmī bhaṇyate*'.
20. Treatment of *upasarga* is treated as on 3.3.106 '*śradantarorupasargavad vṛttiḥ*'. The same statement has been dealt on JV 2.3.88.

21. *Bhāva* has been worked in the particular context as the action of work on KV 3.3.99 '*bhāvādhikāraḥ bhāvavyāpāraḥ, vācyatavena vivakṣitaḥ, na tu śāstriyo- 'adhikāraḥ*.'
22. *utsarga apavāda* relation ordains the *kṛdanta* section on KV p 3.1.94 '*asmin dhātva dhikāre asamānarupo apavāda pratyayo vā vādhaka bhavati sryadhikāra vihitapratyayaṁ varjayitvā, "ṇvultr̥cau" ityutsarga, "igupadha jñāprikiraḥ kaḥ" ityaapavādaḥ, tadviṣye ṇvultr̥cāvapi bhavataḥ*'. The same statement is found on JV 2.1.81.
23. CV has used many times *vahulādhikāra* principle as a superior process that ordains are under rule C 1.1.103 "*vahulam*".

B. Explainable or grammatical comments with linguistic usage.

Grammatical statement of *vṛtti* is the meaning of particular structuring and wording system of *sūtra*. The intention of *vṛtti* is to explain the linguistic forms. *Vṛttikara* has used the statement, example, counter example and *bhāṣya vacana* from the grammatical point of view. The same type of linguistic forms have been codified with *vṛttiḥ*. These are avoided in *sūtra*. KV states *kukṣhimbhariḥ* and *udarambhariḥ* here under the rule p 3.2.26. Explaining capacity of *vṛttikāra* has been used more current type of linguistic forms with comment on KV p 3.2.26 '*anuktasamuccayārthaścakāraḥ*' kv 3.2.38 '*pratyayantakaraṇamuttarārtham*'. KV p 3.3.68 '*nipātanam ṛdhyartham*'. CV on C 1.1.109 '*yamo niyamārtham vacanam*' etc.

Generally CV is reluctant to explain in the *Vṛtti*. step by step providing the linguistic forms properly. The comment, *Bhāṣya*, *paribhāṣā* and *śloka* are seen in JV, KV depends upon the *vārttika*, *Bhāṣya* his own statement. *Vārttikas* have been followed with more

current type of forms basically.

1.1. KV and JV statement are equal to CS -

- i. KV 3.2.48.2 states '*uraso lopaśca*' for formation '*uraga*'. Similar statement is provided on JV 2.2.46. CS 1.2.36 takes the "*uraga*" form in a *nipātana* rule.
- ii. *Ghāta* is the real form to use '*ca*' on KV 3.3.76 and JV 2.3.63. *ghañā* is added on the verb *han* with contextual affix *ap*. This interpretation is equal to the another form on CS 1.3.64.

1.2. KV and JV statements are paralleled in CV-

- (i) *Nipātana* form *varyā* is stated on KV 3.3.101 '*varyeti striyām nipātyate*' and counter formation *vāryā* stated in the masculine. The same type of formation, counter formation and statements are found in JV 2.1.88 and CV 1.1.112.
- (ii) *Yamyam* is formed on the statement of KV 3.1.100 '*yameḥ pūrvenīva siddhe anupasarganiyamārtham vacanam.*' The same statement is found in JV 2.1.87 and CV 1.1.69.
- (iii) *Grāmagrhyā senā* and *nagaragrhyā senā* are found on the comment KV 3.1.119 '*strīlīṅganirdeśādanyatara na bhavati*' as to the meaning condition of *vāhyā*. The same statement stands in JV 2.1.98 and *grāmagrhyā stri* in CV 1.1.129.
- (iv) KV 3.1.137 and JV 2.1.110 explains '*upsarge*' *iti kecit nānuvartayanti*' for the form *paśya*'. The similar form *paśya* states optionally in CV 1.1.144.
- (v) '*Pādapaḥ*' and *kachapaḥ* are formed on the basis of the statement '*yogavibhāgaḥ karttavyaḥ*' in KV 3.2.4. This rule has been divided

into two parts.

JV 2.2.7 "*supi*" contains *ex-pādapaḥ* and *kachapaḥ* by 2.2.8 "*stha*".

The same forms are found in CV 1.2.3. by this principle.

(vi) '*Asūryampaśyā*' *rājadārā*' stands on the statement KV 3.2.36 '*asūrya iti cāsamarthasamāso ayam, dṛśinā nañāḥ sambandhāt sūrya na paśyantiti*'. This same statement is found on JV 2.2.38 as a *nipātana* form and CV 1.2.99.

(vii) *Pravāhikā* has been formed as the name of disease on the statement of KV 3.3.108 *ākhyāgrahaṇam rogasya cetpratyaṇtena samjñā bhavati*'. The similar statement have been written in JV 2.3.90 and CV in 1.3.91 takes under *vahulādhikārah*.

(viii) *uddālapuṣpabhañjikā* has been formed on the statement of KV 3.3.108 *vahulagrahaṇam vyabhicārārtham*'. The similar meaning is intended on JV 2.3.90 *etāḥ kriḍāsamjñakāḥ* and CV 1.3.91 to *vahulādhikāra*.

(ix) *Avaśyastutya* has been derived by *kyap* suffix on the statement of KV 3.2.109 *kyaviti vartamane punaḥ kyavagrahaṇam vādhakavāadhanārtham*'. The similarity has been attributed upon JV 2.1.61 and CV 1.1.120 states widely *vahulādhikārah*'.

(x) *Bhāryā* is used on the statement of KV 3.1.112 '*bhāvādhikāra asti tena bhāryā prasiddhyati*'. This type of paralled comment is given on JV 2.1.93 and counter formation under the rule CV 1.1.123.

(xi) '*uṣṇabhoji*' has been noted on the comment on KV 3.2.78 '*supiti vartamane punaḥ suvagrahaṇam upasarganivṛttyartham*'. JV 2.2.26 has used the same interpretation and in CV 1.2.56 has used the form only. *Supi* and *upasarge* are worked simultaneously but *upasargas*

are not included in KV 3.2.78.

- (xii) *Kaṣa* and *nikaṣa* have been formed on the basis of the statement of KV 3.3.119 '*cakāro anukṭasamucayārtha*' *cv* has resorted to the forms under *vahulādhikāra* in CV 1.3.100 . JV 2.3.102 has used *kaṣa* and *nikaṣa* in locative sense.

1.3 Statements in KV or JV are absent in CV -

- (i) *dviṣatitāpa* is resorted on the statement of KV 3.2.39 "*dviṣatparayoḥ*" *iti dvitakāraka nirdeśaḥ, tena striyām na bhavati*'. The same comment and form have been used in JV 2.2.38. CV is silent on this form.
- (ii) '*api*' is meant a kind of process denoting the normal conditions of the rule. This statement is written in KV 3.2.75 '*api sabdaḥ sarvopādhi vyabhicārārthaḥ*' In this sense '*kvacit*' has been resorted on JV 2.2.62 '*kvaciditi vacanāt kevalādapi*'. For which *dhīvā* and *pīvā* are formed here. CV is silent on this .
- (iii) *ākhyā* indicates the etymological meaning (*Ṛuḍhi*) which depends upon the usage. This interpretation has been clearly stated in KV 3.2.92 '*akhyāgrahaṇam ṛḍhisampratyartham*' and JV 2.2.79 '*ākhyāgrahaṇam kimartham ? ṛḍheḥ parigrahārtham*' CV has not used this statement.
- (iv) *lyuṭ* is fixed in root *daś* for *anunāsikalopa* on the statement of KV 3.2.182 '*daśīseranuanāsikalopena nirdeśo jñāpanārthaḥ*' - *kiṇtoanyasminnapi pratyaye nalopaḥ kvachidbhavati, tena lyuṭ bhavati* - *daśanam*. This similar statement has been found on JV 2.2.160 '*daśīsekṛtanakhasya nirdeśe jñāpakaḥ kvacidanyatrāpi nakham*' *dasanaḥ*. CV is totally silent on this interpretation .

- (v) KV accepted *ca* for this statement '*anuktasamucayārthācākārah*' in 3.2.30 for *vātandhamah*, *vātandhayaḥ* and KV 3.3.122 for *avahārah*. JV has used these forms without *ca* in 2.2.33 and *avahārah* in 2.3.103. But these forms are absent in CV.
- (vi) *avaśyastutya* is derived as to the statement of KV 3.2.109 '*kyap iti varttamāne punaḥ kyavgrahaṇami vādhakavāadhanārtham*'. The equal type of comment is in JV 2.1. 61 however, only form is used in CV 1.1.120

1.4. The word used in KV-

- (i) *udarambhari* is noted on the comment of '*ca*' for '*anuktasamucayārthaḥ*'.
- (ii) KV 3.2.12 has directly mentioned the statement '*strilīṅgaviśeṣaḥ, pūjarhā, gandhārḥā, ṛālārḥā*'. JV and CV have used the form only without any statement.
- (iii) *ghṛtasprk* is denoted as *pracaya* accent in the agent. according to the coment in KV 3.2.58 '*suvantamātre copapade kartṛpracaya labhyate*'.
- (iv) The forms *vihaṅgama* and *vihangah* are derived by *khac* suffix on the *vārttika* like statement '*pratyayāntakaraṇamuttarārtham*' KV 3.2.38
- (v) *Mitampacā vrāhmaṇi* and *nakhampacā yavāguḥ* do not denote a measure on the comment on KV 3.2.34 '*aparimāṇārtha ārambhah*'.

1.5 Statements recorded only in JV -

- (i) Locative has been dealt in place of dative and ablative as to the '*udīti kā sthāne ip*' JV 2.3.34
- (ii) *nipātana* form has been used for the direct meaning in the verse

of JV 2.2.18 'arthaviśeṣa parigrahārthe nipātanam'.

- (iii) *karman* has been repeatedly used to restrict the *anuvṛtti* of withstanding part due to the comment JV 2.2.18 '*karmanīti varttamāne punaḥ karmagrahaṇamabhidheyānivr̥ttiyartham*'.
- (iv) *saha* is denoted as *sa* in the lower part of the *vahuvṛhi* compound. This condition has not been appropriated here on the statement in JV 2.2.83 "*vā nīcaḥ*" (4.3.190) *ityatra nyagavayavastha vasasya grahaṇāt saha śabdasya sabhāvo na bhavati* with example *sahayudhvā*.
- (v) JV has used the *paribhāṣā* like statement on JV 2.3.76 '*kṛdgrahane tikārapurvasyāpi grahaṇam*' and '*Madhye apavādā pūrvān vidhin vādhante nottarān*'.

C) Purely linguistic survey-

vyākaraṇa is a *sabdaśāstra*. As per the linguistic survey, two types of comments are known in the grammar, one is relating to forms another to meanings. Basically the survey is based upon the *vārttika* and *bhāṣya vacana*. Any type of functions can be understood in C' s widely spread *vahulādhikāra*. *Vahulādhikāra* has been resorted in the sense of *kāraka*, suffix, prefix, operation, restriction, optionality, internal arrangement, *upapada* of *kṛdanta* section.

1.1- Similar forms -

- (i) The roots *saṁs*, *duh* and *guh* optionally take the affix '*kyap*' and obligatorically *ṇyat* for the both sets of forms *śasyam/saṁsyam, guhyam/gohyam, duhyam/dohyam* on the *vārttika* like comment kv 3.1.109.1 '*saṁsiduhiguhibhyo veti vaktavyam*' The same forms are resorted to on JV 2.1 .61 and CV 1.1.125.

- (ii) The form '*dābhyam*' is used by '*ca*' on the commentary of KV 3.1.126 *anuktasamucayārthścakārah*'. The *nyat* suffix is taken here for particularisation of *ca*. The same form is in the CV 1.1.133. But JV is silent about the form.
- (iii) KV has optionally takes *upasarge* for the form '*paśya*'. The condition *upasarge* comes to previous rule. The form states on commentary of KV 3.1.137 '*upasarge iti kecinnānuvarttayanti*'. The same form and comments have been resorted in JV 2.1.116 and the form in CV 1.1.143 under the *vahulādhikāra*.
- (iv) *govindaḥ*, *aravindaḥ* and *nilimpaḥ* forms have been derived in the KV 3.1.138.1.2 '*naulimperiti vaktavyam*' and '*gavādiṣu vinde samjñāyām*'. These forms indirectly denote *ca* of KV 3.1.138. The same forms have been used in JV 2.1.111 and CV 1.1.144, 145.
- (v) *avatāna* has been formed on the commentary on JV 2.1.114 '*avadibhyastaneriti vaktavyam*'. This form is used in CV 1.1.147 KV is silent about it.
- (vi) The form *bhāva* and *bhava* have been considered on the *vārttika* like comment KV 3.1.143.1 '*bhavateśceti vaktavyam*' to differentiate the meaning. The same forms have been resorted in CV 1.1.151 and JV has only noted *bhāva* by *yogavibhāga*.
- (vii) *hāyana* is formed by *nyat* suffix in KV 3.1.148 and CV 1.1.156. This form has been irregularly formed in JV 2.1.12.
- (viii) The number of forms *śaktigrahaḥ*, *laṅgalagrahaḥ*, *ankuśagrahaḥ*, *yaṣṭigrahaḥ*, *tomaragrahaḥ*, *ghaṭagrahaḥ*, *ghaṭigrahaḥ*, *dhanugrahaḥ* have been derived by *ac* suffix by the *vārttika* of KV 3.2.9.1 '*acprakaraṇe sakti laṅga lāṅkuśayaṣṭi tomaraghaṭaghaṭi dhanuṣṣu*

graherpasamākhyānam' and CV 1.2.3. The equal forms have resorted by 'a' suffix in JV 2.2.13.

- (ix) *kuṣṣimbhariḥ nipātana* form has been noted on the statement 'ca' of KV 3.2.26 '*anuktasamucayārthaścakārah*'. This form has been used in JV 2.2.31 and CV 1.2.10.
- (x) *vātandhama* has been stated in KV 3.2.70 by 'ca'. The same form is used on the operation 'ādi' of CV 1.2.14 and JV 2.2.33.
- (xi) *Bhagan-dara* has been derived by JV 2.2.40 and 3.2.60.2 '*bhage ca dāreriti vaktavyam*'. The same form has been resorted in CV 1.2.120 as a *nipātan*.
- (xii) *tādrkṣaḥ* and *anyādrkṣaḥ* have been formed by *ksa* suffix on the *vārttika* of KV 3.2.60.2. The same forms are accepted in CV 1.2.51 and in JV 2.2.58 '*rdhiśabda etc tena naiteśvayavārtho asti*'.
- (xiii) *iyivan* has been irregularly formed KV 3.2.109 '*anyopasarga pūrvacnnirpasarga pūrvacca*'. The same form is dealt in JV 2.2.38 and C 1.2.75.
- (xiv) The forms have been used in KV 3.2.188 in shape of śloka

"śillito rakṣitaḥ kṣhāntaḥ akrṣṭa juṣṭo ityapi /
 ṛṣṭaśca ṛpitaśco bhāve bhivyāhrta ityapi //
 hrṣṭatuṣṭau tathā kāntastathobhau samīyatodyatau /
 kaṣṭam bhaviṣyatityahuramṛtaḥ pūvavatsmṛtaḥ //"

these forms are noted in JV 2.2.166 and CV 1.2.123.

- (xv) KV provides the meaning of '*anye*' as according to the opinion of other grammarians. The forms *antarghana* has formed as a *nipatana* form according to other grammarians and the form *antarghana* under the rule P 3.3.78. The same form has

been intended in JV 2.3.69 and CV 1.3.65.

(xvi) *drughaṇa* is formed by 'ap' suffix and *ṇa* is cited by other grammarians (*kec it*) according to KV on 3.3.82 *drughaṇa* has also been detected in the *arihaṇādi gaṇapāṭha*. This form is in CV 1.3.66 and in JV 2.3.69 as a *nipātana* form.

(xvii) *Sampati* is derived by *ktin* suffix on the *vārttika* like statement in KV 3.3.94 '*ktinnapīṣyate*'. The same form has been addressed on the *dhātupāṭha* statement of CV 1.3.86 and JV 2.3.86.

(xx) *Śrad* and *antar* have been treated as *upasarga* on the *vārttika* like statement in KV 3.3.106 '*Sradantarorupasargavad vṛttiḥ*' for the formation *śradhā* and *antarddhā*. The same form *antardhā* is derived and *sraddhā* as a *nipātana* form in CV 1.3.37 and in JV 2.3.88 .

(xxi) *duḥśāsana*, *duryodhana*, *durdarśana*, *durddhrsana* have been noted as a prevedic forms on the *vārttika* like statement in KV 8.3.130.1 '*bhaṣāyāmi śasiyudhidṛśidhrṣimṛṣibhyo yuj vaktavya*'. The same forms have been resorted in CV 1.3.106 and JV 2.3.106.

1.2.Forms absent in CV -

(i) *vātandhaya* has been noted on KV 3.2.39 for 'ca' and JV 2.2.33

(ii) *prabhāk* is used in KV 3.2.62 '*upasarge api*' and in JV 2.2.65

(iii) The forms *suptaḥ*, *śayitaḥ*, *aśitaḥ* have been stated as *varttamāne* of KV 3.2.188 and JV 2.2.166.

(iv) The form *glāha* from the root *grah* has been used in the counter formation as a *nipātana*, stated as '*anye*' in KV 3.3.70. However this form has been accepted by same grammarians. The same form is used in the counter formation in JV 2.3.57.

(v) The form *kirṇṇi*, *gīrṇṇi*, *jīrṇṇi*, *śīrṇṇi*, *luni* and *puni* have been

formed by the *vārttika* like statement in kv 3.3.94 '*ṛkaralvādibhyaḥ ktinniṣṭhāvad bhavati iti vaktavyam*'. The same forms are found in JV 2.3.75 .

- (vi) *avahāra* is noted for *ca* of KV 3.3.122 and as *nipātana* in JV 2.3.169

1.3 Forms noted only in KV-

- (i) The form *udarambhari* has been noted only under the KV 3.2.26.
- (ii) *dhṛṣṇak* has been derived on the *vārttika* like statement in KV 3.2.172 '*dhṛseśceti vaktavyam*'.
- (iii) *uccaya* has been noted in P 3.3.40 '*uccayasya pratiṣedha vaktavya*' *ghāṇa* is restricted by the comment.
- (iv) In the feminine sense *stambaghnā* and *stambaghanā* have been formed by *vārttika* like statement in KV 3.3. 83.1 '*striyām stambaghnā iti iṣyate*'.
- (v) *Stambaghāta* has formed in instrumental sense '*Karaṇe*' as in KV 3.3.83.

2.1 Comment relating to meaning-

- (i) The meaning '*bhāve*' has been denoted the action sense. In the *kṛtya* section the suffix *kyap* is added to the root *han*. So *ghātya* is formed in the sense 'killing by' in KV 3.1.108. The form has been derived in unusage (*anavidhāna*) sense. The same sense has been dealt in CV 1.1.119 by *vahulādhikāra* and JV has irregularly resorted the similar sense with feminine gender in J 2.1.90.
- (ii) Due to the causative name (*ṇyanta samjñā*) *nandana*, *vāsana*, *madana*, *duṣaṇa*, *sādhana* forms have been derived by the *ṇyanta*

meaning in *KV* 3.1.134, The same meaning has been dealt in *CV* 1.1.140 and *JV* 2.1.107.

- (iii) The forms *sahana*, *tapana*, *damana*, *jalpana* have been meant to relate the name (*saṃjñā*) asto *KV* 3.1.134. The same meaning has been resorted in *CV* 1.1.140 and *JV* 2.1.107.
- (iv) The *KV* statement has been meant to nonsentient agent (*acittakarṭṛka*). Therefore *akāri*, *ahāri* are formed in *KV* 3.1.134. In this sense vowel ending roots have been accounted as G.P. member. The same meaning is used in *CV* 1.1.140 and *JV* 2.1.107. The meaning has been identically placed in *CVy*.
- (v) The sense of region (*deśe*) stands in the statement of *KV* 3.1.134 where of *viśayī* has been formed here. The same meaning is intended in *CV* 1.1.140 and *JV* 2.1.107.
- (vi) In the sense of condemn in deriving the forms *kutsita* has been resorted to the forms *pitṛvyaghāti* and *mātulaghāti* *KV* 3.2.86. Otherwise in *KV* and *CV* stated as *cauram hatavān* and *JV* stated *devadattam hatavān* are not understood as a culmination. The same meaning has been used in *CV* 1.2.64 and *JV* 2.2.74.
- (vii) The reflexive sense (*karmakarṭṛ*) is noted in *KV* 3.2.62. The object is containing the agent similarly. So *bhidura* and *chidura* are meant in this sense. The same sense has been resorted into *vahulādhikāra* on *CV* 1.2.108 and indentify the example. The difference wording (*ātmakarmanī*), the reflexive sense has been dealt in *JV* 2.2.145.
- (viii) The sense of happiness (*harṣa*) is used in *KV* 3.3.68. For which *pramada* and *sammada* are used in the sense of pleasure. The sense has been dealt in *CV* 1.3.59 and *JV* 2.3.69.

2.2 Meaning absent in CV-

- (i) The sense recitation is meant as honestly (*sādhukāritvam*) in KV 3.1.149.
The forms *pravaka*, *saraka* have been derived in this sense. The same sense has been used in JV 2.1.122.
- (ii) The forms *divākara*, *niśākara*, *vibhākara* have been derived in the non-causative sense (*ahetvādyartha*). The same meaning is denoted in JV 2.2.26.
- (iii) The meaning is depending upon the usage (*ṛdhi*). The form *śyenacit* (The bricks are arranged like falcon) is derived in the sense of *ṛdhi* in KV 3.2.92. The meaning has been dealt in JV 2.2.79.
- (iv) The inclusion of causative sense (*antarbhāvitanyartha*) has been used in KV 3.2.95. for *karman*. The form *rājayudhvā* is formed in this sense. The same sense has been resorted in JV 2.2.8.
- (v) 'arhan' is used in the sense of praise (*praśamsā*) under the rule KV 3.2.133. The same meaning has been dealt JV 2.2.111.
- (vi) *Supta*, *sayita* are used in the present (*varttamāne*) sense also in KV 3.2.188 and JV 2.2.166.

2.3 The meaning noted only in KV-

- (i) *Pacelimā* and *bhidelimā* have been used in the reflexive sense (*Karmakarṭṛ*) on KV 3.2.76.
- (b) The meaning of feminineness (*strīlīṅgaviśeṣa*) have been noted in KV 3.2.12. For which the forms *pūjarhā*, *gandhārhā*, *mālarhā* have been structurised here.
- C. The meaning of 'absence of priority' (*apūrvakālatā*) is noted in KV 3.4.21. So the forms *vyādāya samimīlya* have been derived on the force of impriority.

Critical observations on the *kṛtya sūtras*

(A) Suffixation

1. The prior of ṇvulṭṛc are called kṛtyās as per rules "ṇvulṭṛcau" P 3.1.95 "*kṛtyāḥ prāṇṇvul*" and J 2.1.82 "*ṇvorvyāḥ*". This specific mention is attributed upon the suffixation. This suffix circular *sūtra* is not in CVy.
2. *tavya* and *tavyat* suffixies are used in P 3.1.96 for sake of optional accentuation. t of *tavyat* indicates the combination of high and low tones in the last syllable (*anta svaritatva*). C has accepted only *tavya* suffix but the author of the vṛtti assures to prescribe the *svaritatva* optionality later '*tavyasya vā svaritatvam vakṣyāmaḥ*' This interpretation is similar with PS. C has saved one suffix. JVy has not discussed on the accent.
3. '*Kelimaṛ*' suffix is governed by *Kty*, *Ptj* and *C*. They indicate same *anubandha* and sense but different example is in the vṛtties *pacelimā masāḥ* and *bhidelimāni kāṣṭhāni* are noted in KV, P 3.1.96.3. The first one is detected in C 1.1.105. JVy is silent on this suffix.
4. *Śakyam* and *sahyam* forms are derived by *yat* suffix by P 3.1.99 and C 1.1.108 still *ya* is accepted by J 2.1.86. Generally *ta* is appropriate for accent .J has not dealt this.
5. Analysis of vṛtti differs from the explanation and applies the formation of *amāvasyā* and *amāvāsyā*. *Amāvāsyā* is derived with the suffix *nyat* from the root *vas* preceded by *amā* and *vṛddhi* is irregularly prohibited by P 3.1.122

CV derives the optional usage of *nyat* of *yat* under the rule C 1.1.134.

'*nya*' suffix has been used in J 2.1.103. Short is substituted irregularly in the penultimate for *amāvasyā*.

6. Considering *nipātana* from *kunḍapāya* with the *yat* suffix by P 3.1.130 how ever the other form *saṁcāyā* with *nyat* suffix in same rule. C 1.1.137 derives the same *nipātana* form by the suffix *nyat* and secures the acute irregularly. The similar structure is in J 2.1.105 except the accent.
7. *Citya* and *agnicitya nipātana* forms are derived irregularly by suffix *kyap* and augment *tuk* under P 3.1.132. C 1.1.138 and J 2.1.105 apply the suffix *kyap* irregularly and the augment *tuk* regularly in the context of *nyat*.
8. P and C have used *yat* and *nyat* suffixes in the *kṛtya* section while *ya* and *nya* by J.

(B.1) Formation Rule

Formation rules can be considered as major ones which is related to the form regularly. Many types of superficial alterations have been made by C and J on the pedestal of Paninis grammar. According to modifying system, the following points are arisen, they are the technical term, case suffix possessing technical significance, referential mood in roots, lexical item, ordering of rule, internal arrangement and applying forms in different process.

a. Technical term :-

- i. Both P and J have accepted '*bhāva* and *karma*' by the *anuvṛtti* process in P 3.4.70 and J 2.1.83. This technical sense has been adopted by C 1.1.104 "*bhāvāpyayoh*". P's '*upasarge*' is comparable to J's '*age*'. The same technical sense used as "*prādi*" in CVy

is an identical use. Likewise *upadhā* and *vibhāṣā* in P 3.1.110, 112. 1 and *urī*, *vā* in J 2.1.92, 93 are used in *kṛtya* chapter. These two terms are compared to C's *upānta* and *vā* in the same sense. It is known that J has used short term in technical sense.

b. Technical significance in case suffix -

1. P 3.1.106 and J 2.1.89 prescribed '*supī*' indicates seventh case where this is a case inflected word used as *upapada* as per the rule P 3.1.92 "*tatropapadam saptamistham*" and J 2.1.79. C is silent on this matter although '*supahī*' the fifth case inflected word has been used in C 1.1.117.
2. *ṛhḍloḥ* of P 3.1.124, C 1.1.130 and *āco* of J 2.1.84 indicate genitive dual number. According to *Kāśikāś* verse '*pañcamyarthē ṣaṣṭhī*'. ablative is being used in genitive case. In other places P has presented generally in the fifth case p 1,1.67, J 1.1.60 and C 1.1.8.

c. Lexical Item

1. *Kty*'s prescription of '*aguru*' is in p 3.1.100 , JV 2.1,87 and CS 1.1.111 The meaning of *aguru* is approachable, not a preceptor.
2. *Pāṇi* and *samava* are found on the rule p 3.1.101. as to exceptional suggestion of *Kty*. The same words are dealt in JV 2.1.92 and CS 1.1.131.
3. '*akhu*' is used on J 2.1.93. Comparative lexical item *asamjñā* is resorted in P 3.1.112 and C 1.1.123. *akhu* has been followed by p's *samjñā*.
4. *Pada*, *asvairī*, *vāhya* and *pakṣha* are used similary in P 3.1.119 , J 2.1.98 C 1.1.129.

5. *āvaśyake* is carrying the sense of necessity and placed in locative case for *upapada* on P 3.1.125, J 2.1.102 and C 1.1.132. This locative case is intended only for the meaning condition *bhāva* or *kriyā*.

d. Reference of mood in roots-

1. *Eti*, *vṛ* and *śās* roots by P's rule 3.1.109 create ambiguity in accepting the particular root. In case of *eti*, the roots *ik*, *iñ*, *iṇ* can be accepted. This problem is solved by the reference *iṇ* in J 2.1.91 and C 1.1.120. Next ambiguity can be arisen for *vṛ* and *śās* in between the root *vṛñ* and *vṛñ. śāsṛ*, *śāsu*. C has gained clarity to avoid the ambiguity by mentioning *vṛñ* and *śāsu*.
2. *Kty* refers to the root *jan* in P 3.1.97.1 and Jv 2.1.86 *ca* (*anuktasamucayārthaścakāra*). This root is not in CV 1.1.103 but the CV has assured us to mention about the root "*Janivadhorigupāntanāri ca svaram vakṣhāmaḥ*'.

e. Ordering of rules:-

1. The verbal affixes are treated and coming after the root. Which is broadly accepted here under the big chapter heading rule p 3.1.91 A "*dhātoḥ*". This case inflected *paribhāṣā* Indicating rule is the best order for *kṛdanta* portin by P but C and J silent of this.
2. CVy has used independent rule 1.1.103 "*vahulam*" for the whole section. This "*vahulam*" condition has been explained in *Mahābhāṣya*. Although it is immediately obvious still it is fixed as an *adhikāra* for whole section in CVy.
3. An affix which is accepted optionally to debar a general one, not being the same form and not in the case of feminine affix by the

order of P 3.1.94 "*vā'asarupo'astriyām*", J 2.1.81. C's 1.1.103 "*vahulam*" is comparatively appropriate. This suggestion is worthy for *prakriyā*. *JVy* indicates this rule to continue upto the J 2.3.75 "*striyām ktiḥ* " which is meant in P's *astriyām*.

4. C has repeated the rule " *bhāvāpyayoḥ*" in C 1.1.104 and C 1.2.67. The first one is ordered for the technical term *kṛtya* and next one for *kta* suffix. This application must be an authentic one in p 3.4.70 and J 2.4.55.
5. The affix *kyap* (optionally with *nyat*) is added from the roots *mṛj*, *kṛ* and *vṛs*. These roots are mentioned in P 's two rules. The first is intended for *mṛj* root p 3.1.113 and second for *kṛ* and *vṛs* p 3.1.120. The second is said after the seven rules. These roots have been framed in one rule in J 2.1.99 and C 1.1.125. The optional usage has been dealt by *jainendrācārya yaśobhadra*.

Another condition of *KV* under the p 3.1.109.1 and *JV* 2.1.91 about the roots *śamīs*, *duh* and *guh* are shown for the same option which have been represented by the present rule C 1.1.125.

6. *amāvasyā* and *amāvāsyā* are regular and irregular order in p 3.1.122 and J 2.1.103. According to P ,*vṛddhi* is not substituted optionally where for the short form is optionally substituted in the penultimate by J. That is a clear formation.

The corresponding rule " *amāvaso vā*" C 1.1.134 is kept with the alternative *nyat* and *yat* suffix in the context of *nyat*.

7. An implied application of *kyap* and *nyat* have been used optionally for the form *saṁbhṛtya* and *saṁbhārya* which are taken as *Kty*'s suggestion on p 3.1.121.1 *JV* 2.1.93 and CS 1.1.124.

f. Internal arrangement-

1. *Kṛtya* suffixies are treated in the particular sense which is shown in **p** 3.4.70, J 2.4.55 and C 1.1.104. C has not accepted technical term *kṛtya* for which he has repeated the same condition two times .C 1.1.104 in chapter heading rule has given for *kṛty* suffix for better arrangement due to non- technicalisation.
2. *ipā* indicates instrumental case in J 2.1.79 for better understanding of the *sūtra*. According to **p** 3.1.9.2 the word exhibited in the locative case, is ciled upapada. C is silent on the technical term.
3. KV recorded *Kṛty's Vārttika* on **p** 3.1.97.1 98,99 and J 2.1.85, 86 with the *dhātunirdeśaḥ* in *vṛtti* C combines these into one rule in C 1.1.108 as to the closer arrangement. He has arranged the roots in to the alliteration style for the ease of pronunciation. P and J's *śak* and *sah* are separated and also *tak*, *śas*, *cat* and *yat* are also placed in a changed order.
4. *Carya* and *ācarya* forms have been derived in P 3.1.100 and P 3.1.100.1. The same type of application is written in J 2.1.87. C has changed this into two rules C 1.1.110, 111 for clarity. *Carya* derived with *yat* suffix, and *anuvṛtti* of *aprādi* from the previous rule C 1.1.109 and *ācarya* is derived by the *anuvṛtti* of root *car* from the previous rule C 1.1.110. P and J's rule are shorter than C.
5. C 1.1.120 has accepted the real roots *iṇ*, *śāsu*, *vṛñ* and affix *kyap* from the *anuvṛtti* of previous rule C 1.1.,117. So this *sūtra* is an easier and shorter than others.
6. P's "*acoyat*" 3.1.97 and *yat* C 1.1.107 are framed as general rule stating to be attached to vowel ending roots and P 3.1.124, C 1.1.130 are same in using "*rhalornyat*" as an exceptional rule, But

J's sūtra J 2.1.101 " *ṇyah* " is a general rule. The *jainendra vṛttikāra* has written that *kyap* and *yat* are to be employed with the vowel ending roots as an *apavāda*.

C has not mentioned *achaḥ* for stating the general rule for which he retrived in the *vṛtti*. C 1.1.107 '*rhaloṇyatam vakṣhati*'.

7. P 3.1.113, 120 and KV recorded Kty's suggestion on P 3.1.109.1 and J 2.1.99, on J 2.1.6. C has combined them into one rule (C 1.1.125) Another implication is made by C and J in shorter syllables earlier alike *kr*, *vṛṣ* and *mṛj* where P has mentioned *mṛj*, *kr*, *vṛṣ*.
8. Ambiguity is arisen in case of *vāhyāpakṣha* in P 3.1.119 and J 2.1.9. The compound can be explicit as *vāhya* and *apakṣha*, *vāhya* and *pakṣha* due to *sandhi*, C 1.1.129 has avoided this ambiguity to use *pakshavāhyā*, Although the same case *padāsvairi* is used in the same sūtra. But *padā* is nowhere found in usage.
9. *Āsāvyam*, *yāvyam*, *vāpyam*, *rāpyam*, *abhilāpyam*, *apatrāpyam*, *ācāmyam* are derived by one operation rule of P 3.1.126. C 3.1.126; whereas J has used two rules J 2.1.84, 85 as a negative operation. So his rules are not clear understandable.

g. Analysis of Critical forms - (applying forms)

1. The syntactic semantic relation of *kṛtya pratyayas* introduce the suffixies in conceptual structure of the rule P 3.4.70. J 2.4.55. Also any type of optionality and deriving process for the forms are achieved by C 1.1.103 "*vahulam*".
2. *Janya* and *vadhya* are formed by *yat* suffix under the rule P 3.1.97 and J 2.1.186. C accepts these forms by '*igupāntānām ca svaram*'

vakṣhāmaḥ' in 1.1.108. *Jany* and *vaḍhya* are derived with *ṇyat*.

3. The suffix *yat* and *ya* as regarded in P 3.1.98 and J 2.1.85 are attached with the p ending roots having penultimate a (*adupadha*). Whereas C 1.1.108 has used *yat* suffix after all kinds of p ending roots. C. Ex- *kopya* and *gopya* etc are derived with *ṇyat* and *kyap* and J's *trāpy*, *vāpya* with *ṇyat*. In such cases C has attached *yat* suffix by the rule 1.1.108 perhaps accentuation (*antsvaritatva*) is to be dealt there.
4. *Carya* is derived by the rule P 3.1.100, J 2.1.87 and C 1.1.110 has probably seen in the form *ācarya* in the sense one who is approachable (who is not a preceptor). The same form is detected in JV 2.1.87 whereas C has formed *ācarya* by framing a separate rule 1.1.111.
5. *Kyap* is employed for the form *vrahmaḥbhūya* and *devabhūya* to denote *bhāva* sense according to p 3.1.109. The same form is derived without *bhāva* sense as per C 1.1.108 and J 2.1.90 . C has accepted the *bhāva* sense for the next rule 1.1.109 deriving the form *vrahmahatyā*.

J has developed for the formation *devabhūya*, that is formed irregularly as to J 2.1.90, This rule is clearly connected with *kyap* and *bhāva* sense is irregularly accepted for the form *daridrahatyā* and *corahatyā*. This type of modification is only for these formations.

6. In the context of *kyap samḥbhṛtya* and *samḥbhārya* are optionally derived as per Kty's suggestion noted on P 3.1.112, JV 2.1.93. The same forms have been dealt in a separate rule in C 1.1.124.

Same type of implications are attached on the rule C 1.1.125 *śasya*, *śamisyā*, *duhya*, *dohya*; and *guhya*, *gohya* have been formed

by the *anuvṛtti* 'vā' from the preceding rule. Which are used under P 3.1.109 and JV 2.1.60.

7. According to P 3.1.110, J 2.1.92 and C 1.2.1 *Sṛjya* is formed from the root *Sṛj* with *kyap* suffix. *pāṇisargyā* and *samavasargyā* are formed by *ṇyat* suffix under this rule of p and J. Where C has accepted separate rule C 1.1.131.
8. *Amāvasyā* has been formed irregularly by P 3.1.122, J 2.1.103 where C has employed regularly the option of *ṇyat* and *yat*.
9. *Vadhya* has been formed by *yat* when root *vadh* takes the place of *han*. Another form *ghātya* is governed by *ṇyat* suffix under P 3.1.97.2 and JV 2.1.86. Both forms are absent in CVy. Although *ghātya* has been derived by "*ṛhalorṇyat*" C 1.1.130.
10. *Samūhya* has been formed with *ṇyat* suffix where *samprasāraṇa* v to u and *dīrghatva* from u to ū have taken place in the meaning of fire P 3.1.132. This form is absent in C and J. But CV on C 1.1.138 has explained that *samūhya* has been formed with *ṇyat* affix from the root ūh (*ṛhalorṇyat*) and *samvāhya* the finished form is derived irregularly in the meaning of fire by *ṇyat* suffix.
11. *dābhya* and *lāpya* are derived by *ṇyat* in C 1.1.133. J has mentioned only *lāpya* in J 2.1.85 as a negative operation. P is silent on this form.

(B.2) *Nipātana* rules

i. Lexical Item-

P has used a lot of lexicons in the *krtya* section in *Nipātana* rules. These are *garhya*, *paṇitavya*, *karaṇa*, *svāmi*, *vaiśya*, *kālyāprajana*, *saṁgata*, *kratu agni* and *anyatarasyām* for particular

aspect of *sūtra*. C has changed only two terms *vikreya* and *ṛtumati* as regards to the substitute of P's *paṇitavya* and *kalyāṇprajane*. *Vikreya* is shorter and easier than *paṇitavya*. likewise *ṛtumati* is a simple form than *kalyāṇprajane*. *Vā* is a short and popular in optionality usage by J and C. J has totally avoided these terms in the *sūtra*. *Vṛttikara* of *JVy* indicates these terms.

P and J have used same lexicons *anitya*, *asamati*, *māna*, *havi*, *nivāsa*. *Sāmidheni*, *patra*, *nada*, *nakṣhatra* whereas they are replaced by the common term '*nāman*' in *CVy*. C has avoided nine times these specifications. This kind of inconsistency is unintelligible for grammatical propriety. J's *bha* use is not understandable for P's *nakṣhatra*.

ii. Internal arrangement-

Nipātana forms *kupya*, *uddhya*, *sidhya*, *yugya* are mentioned in different rules by P and J. They are combined into one rule in C 1.1.127. These forms are governed by the common characteristic names. So these noun category forms are used in one rule in *CVy*.

Bhūya and *hatya* are irregularly formed by the rule J 2.1.90 while P and C have made two rules to derive them regularly.

Panya, *avadya*, *varyā*, *vahya*, *arya*, *upasaryā* and *ajarya* are formed except the meaning word in J 2.1.88. For which P and C's five rule are combined into one rule in J 2.1.88. C has changed P's rule P 3.1.104 for vowel sandhi. So C has gained economy by one syllable.

Noun and objective type of forms are emerged into one rule in P 3.1.114 and J 2.1.94. Perhaps C has divided this *sūtra*; one

is an adjective type *rājasūya* C 1.1.126 another is noun type
(*kundapājyabhidyā* C 1.1.127

iii. Applying forms-

1. The *vāstavya* is formed regularly by Kty's *Vārttika* under P 3.1.96.2. The agent suffix *tavyat* is attached with the root *vas* as an indicatory *ṇ*. *JV* on J 2.1.83 has attributed this form owing to *Taddhita* derivation. In fact he has accepted the *Patanjali's* suggestion. The similar *karmabhāva* senses are dealt here C 1.1.106 . Agentive and longitude are irregularly added on account of C's rule only for formation.
2. The form *kheya* is regularly formed by P 3.1.111 and irregularly by J 2.1.94 or C 1.1.122. The long *ī* is substituted to take of euphony *n* of the root *khan* but short *i* is accepted by *JVy*. Perhaps *JVy* has accepted *Patanjali's* suggestion. Only finished form is found in *CVy* who does not discuss this matter.
3. The form *ājya* is recorded in *KV* in P 3.1.109.2, is found to accept suggestion. It is derived in the sense of name from the root *añj* preceded by *ā* with *kyap* suffix. The same application is found in *JV* on J 2.1.91 C does not enter into the discussion, as, he has used only finished form in a *nipātana* rule C 1.1.127.
4. *Sūrya* is irregularly formed by *kyap* suffix in p 3.1.114 and J 2.1.94 *Sūrya* is absent as a *kṛdanta* form in *CVy*. In view of the CV 1.1.126 this is formed by *taddhita yat* suffix "*sūryāgastyayoh*" C 5.3.153.
5. *Mr̥sodya*, the *nipātana* form is recorded in P 3.1.114 and J 2.1.94 while this is not dealt in *CVy*. Although *mr̥sodya* is formed by *kyap*

from the root *vad* preceded by *mṛsā* by the rule "*vadaḥ supi kyap .ca*" P 3.1.106, J 2.1.89 and C 1.1.117 yet again this *nipātana* form is ruling out the another form *mṛsāvadya*.

6. *Puṣya* is noted as a *nipātana* form in P 3.1.116 and J 2.1.96. This form is omitted by C in *kṛt* section.
7. The *nipātana* forms *pāyya*, *sānāyya*, *nikāyya*, *dhāyya*, *ānāyya*, *praṇāyya* are noted in three rules in P 3.1.127, 128, 129 and in two rules in C 1.1.135, 136. Whereas these are noted in one rule in J 2.1.104.

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